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Issue No. 30.

THE

HYMNES AND SONGS

OF THE

CHURCH.

BY

GEORGE WITHER.

PRINTED FOR THE SPENSER SOCIETY.

1881.

The Spenser Society.

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6. The ΕΚΑΤΟΜΤΑΘΙΑ or Passionate Centurie of Love, by Thomas Watson. Reprinted from the Original Edition of (*circa*) 1581.
7. Works of John Taylor the Water Poet, not included in the Folio Volume of 1630. Reprinted from the Original Editions. *First Collection.*

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Translated and Composed by G. VV.

LONDON Printed for G. W. 1623.

Cum Priuilegio Regis Regali.

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The HYMNES and SONGS of
 the CHVRCH, containing those which are
 Translated out of the *Canonicall Scripture*;

Together with such other Hymnes, and Creeds,
 as haue anciently beene fung in the
Church of ENGLAND.

The Preface.

Lainely false is their supposition, who conceine, that the *Hymnes*, *Songs*, and *Elegies* of the *Old Testament*, are impertinent to the latter Ages of the *Church*. For, neither the Actions, nor Writings of the Ancient *Israelites*, which are recorded by the *Holy Spirit*, were permitted to bee done, or written, for their owne fakes, so much, as that they might bee profitable to warne and instruct vs of the latter Times; according to Saint *Paul*, *1 Cor.* 10. And indeed, so much is not only tellefied by that *Apostle*, in the place aforesaid, and throughout the Epistle to the *Hebreues*; but the verie names of those *Persons* and *Places*, mentioned in the *Hymnes* and *Songs*, doe manifest it; and farre better exprefſe the nature of that which they myſtically point out, then of what they are literally applied vnto; as thofe who will looke into their proper ſignification, shall apparently diſcouer. That, therefore theſe parcels of *Holy Scripture* (which are for the moſt part Meeſter in their Originall Tongue) may bee the better remembred, to the Glorie of God, and the oþerne repeated, to thofe ends for which they were written: they are here diſpoſed into *Lytrick-verse*; and doe make the *First Part* of this *Booke*. Vvhich *Booke* is called, *The Hymnes, and Songs of the Church*, not for that I would haue it thought Part of the *Churches Liturgie*: but because they are made in the Perfons of all the *Faithful*, and doe (for the moſt part) treat of thofe things which concerne the whole *Catholike Church*.

Song 1.

The first Song of Moses. Exod. 15.

This Song was composed and sung, to prayse the Lord, for the Israelites miraculous passage through the Red-Sea; and for their delivery from those Egyptians, who were there drowned. It may (and should alio) bee sung in the Christian Congregations, or by their particular members, both with respect to the Historicall and Mystical sense thereof. Historically, in commemoration of that particular Deliverance which God hath so long agoe, & so wondrously wrought to his persecuted and afflicted Church. Mystically, in acknowledgement of our own powerfull Deliverance from the bondage of these spiritual Authors, whereof those were the Tygers. For, Pharaoh, signifying vengeance, typified Our great Enemie, who with his host of Temptations, Afflictions, &c. purueth us in our passage to the spirituall Canaan. The Red-Sea, represented our Baptisme, 1 Cor. 10. 2. By the Dukes and Princes of Edom (mentioned in this Song) are presugested those powers and friends of the kingdom of Darkenesse, which are, or shall be, molested at the newses of our Regeneration. And therefore, this Hymne may very properly be used after the Administration of Baptisme.

SONG 1.

N

Ow shall the praises of the *LORD* be sung;

D:

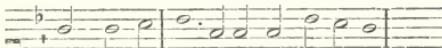
For, hee a most renowned Triumph wonne:

D:

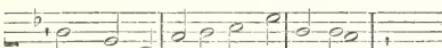
Both

Song I.

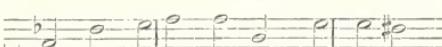
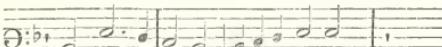
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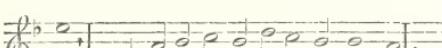
Both Horse and Man into the Sea he flung ;



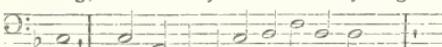
And them together there hath ouerthowne.



The LORD is He, whose strength doth make me



strong ; And hee is my Saluation and my Song.



A 3

My

Song 1.

My GOD, for whom I will a houfe prepare; My
 Fathers GOD, whosē praise I will declare.

2
 Well knowes the L O R D to war what doth pertaine;
 The *L O R D-Almighty* is his glorious *Name*:
 He *Pharaohs* Charrets, and his armed *Traine*,
 Amid the *Sea* o'rewhelming, ouercame:
 Thoſe of his Armie that were moſt renoun'd,
 Hee hath together in the *Red-ſea* drown'd;
 The Deepes, a couring ouer them were throwne,
 And, to the bottome funke they, like a ſtone.

3
 L O R D, by thy powre thy *Right-hand* famous growes:
 Thy *Right-hand*, L O R D, thy Foe defroyed hath:
 Thy *Glory* thy Oppofers ouerthrowes;
 And, ſtubble-like, confunes them in thy wrath.
 A blaſt but from thy noſtrils forth did goe,
 And vp together did the waters flow;

Yea,

Song I.

5

Yea, rowled vp on heaps ; the liquid Flood
Amid the Sea, as if congealed, stood.

⁴
I will purfue them (their *Purfuer* cri'd)
I will o'retake them, and the spoile enjoy :
My lust vpon them shallbe satisi'd :
With Sword vnfheat'd my hand shall them destroy.

Then from thy breath a gale of winde was fent :
The billowes of the Sea quite o're them went :
And they the *mightie waters* funke into,
Eu'n as a weightie peece of Lead will doe.

⁵
LO RD, who like thee among the *GODS* is there !
In holiness so glorious who may bee !
VWhoſe prafes so exceeding dreadfull are !
In doing wonders who, can equall thee !
Thy glorious *Right-hand* thou on high didſt reare,
And in the earth they quickly fwallow'd were :
But thou, in mercie, on-ward haſt conuai'd
Thy *People*, whoſe redempſion thou haſt paid.

⁶
Them, by thy strength, thou haſt bin pleasd to beare
Vnto a holy *Dwelling place* of thine :
The *Nations* at report thereof ſhall feare ;
And grieue ſhall they that dwell in *Paleſtine*,
On *Edoms* Princes ſhall amazement fall :
The mightie men of *Moab* tremble ſhall ;
And, ſuch as in the land of *Canā'n* dwell,
Shall pine away, of this when they heare tell.

⁷
They ſhall bee ceazed with a horrid feare :
Stone-quiet thy Right hand ſhall make them be,

A 4

Till

Till paffed ouer, *L O R D*, thy *People* are ;
(Till thofe paffe ouer, that were bought by thee.)
For, thou shalt make them to thy *Hill* repaire,
And plant them there (oh *Lord*) where thou art heire;
Eu'n there, where thou thy *Dwelling* haft prepar'd ;
That *Holy place*, which thine owne hands haue rear'd.

8

The *L O R D* shall euer, and for euer raigne :
(His Soueraignty shall neuer haue an end)
For, when as *Pharoh* did into the *Maine*
VWith Charrets, and with horfemen downe descend,
The *Lord* did backe againe the Sea recall,
And with thofe waters ouerwhelm'd them all :
But, through the verie iu most of the fame,
The Seed of *Izrael* safe and drie-flood came.

The fecond *Song of Moses*.

This Song was giuen by God himfelfe, to be taught the Jewes ; that it might remaine as a witneſſe againſt them when they ſhould forget his benefits. For, it appeares, the Divine wifdome knew, that when the Law would be loſt and forgotten, a Song might be remembred to poftrite. In this Hymne (Heauen and Earth being called to witneſſe) the Prophet makes firſt a narration of the Jewes peruerſeneſſe ; and then deliuerceth prophetically three principall things ; wherein diuers other particulares are conſiderable. The firſt is, a Pradiction of the Jewes Idolatry, with the punishments of it. The ſecond is, their hatred to Chrift, with their Abiection. And the laſt, is of the calling of the Gentiles. We therefore, that haue by faith and experience, ſcene the juſtice of what is herein foretold, ought to Sing it often, in remembrance of Gods Iuſtice and Mercy. And ſeeing we are all apt enough to become as forgetfull of our Redemeers fauour as they, we ſhould by the refection hereof, ſeeke ſo to ſtirre up our conſiderations, that (as S. Paul conſelleth) we might the better meditate the goodneſſe and feuerite of God, &c. For, if he hath not ſpared the naturall branches, Let vs take heede, as the ſame Apofle aduifeſth. Rom. 11. 21.

SONG

S O N G . I I

Sing this as the first Song.

TO what I speake an eare yee *Heauens* lend,
 And heare thou earth what words I vter will.
 Like drops of Raine, my Speeches shall descend,
 And as the Dew, my Doctrine shall distill :
 Like to the smaller Raine on tender flowers,
 And as vpon the graffe the greater showers :
 For, I the *LORDS* great name will publish now ;
 That so our *GOD* may praised bee of you.

2

Hee is that *Rocke*, whose workes perfection are :
 For, all his waies with iudgment guided bee :
 A *GOD* of truth, from all wrong-doing cleare :
 A truly iust, and righteous-one is he ;
 Though they themselues defil'd vnlke his Sonnes,
 And are a crooked race of froward-ones.
 Oh mad and foolish Nation ! VVhy doft thou
 Thy selfe vnto the *Lord* so thanklesse shew ?

3

Thy *Father* and *Redeemer* is not hee ?
 Hath hee not made, and now confirm'd thee fast ?
 Oh ! call to minde the daies that older bee,
 And weigh the yeares of many ages past.
 For, if thou aske thy *Father*, hee will tell,
 Thy *Elders* alfo, can informe thee well,
 How he (*the high'β*) did *Adams* sonnes diuide,
 And shares for every Family provide ;

4

And how the *Nations* Bounds hee did prepare,
 In number with the Sonnes of *Israel*.

For,

For, in his *People* had the *LORD* his share,
And *Jacob* for his part allotted fell :
VVhom finding in a place possest of none,
(A Deserte vaste, vntilled and vnknowne)
Hee taught them there, hee led them farre and nigh,
And kept them as the Apple of his eie.

5

Eu'n as an *Eagle*, to prouoke her young,
About her neast doth houer here and there,
Spread forth her wings to traine her birds along,
And sometime on her backe her younglings beare :
Right fo, the *Lord* conducted them alone,
VVhen for his aid, *Strange god* with him was none.
Them on the High-lands of the earth bee fet,
VVhere they the plenties of the field might eate.

6

For them hee made the Rocke with Honey flow :
Hee drained oyle from stones, and them did feed
VVith Milke of Sheep, with Butter of the Cow,
VVith Goats, fat Lambs, and Rams of *Bajan* breed :
The fineft of the wheat hee made their food,
And of the Grape they drunke the pureft blood.
But, herewithall vnthankfull *Israel*
So fat became, hee kicked with his heel.

7

Grown fat, and with their grofeneffe couer'd o're,
Their *Cod*, their Maker, they did foone forfake :
Their Rocke of health regarded was no more ;
But with strange Gods, him ialous they did make.
To mooue his wrath, they hatefull things deuiz'd :
To *Diuels*, in his stead, they sacrifiz'd ;
To *Gods* vnknowne, that new inuented were,

And

Song 2.

9

And such, as their Fore-fathers did not feare.

8

They minded not the *Rocke*, who them begat,
But quite forgot the *God*, that form'd them hath :
VVhich when the *LORD* percei'd, it made him hate
His Sonnes and Daughters, mouing him to wrath.

To marke their end, said he, Ile hide my face :

For, they are faithlesse Sonnes, of froward race :
My wrath, with what is not a God, they moe ;
And my displeasure with their follies prooue.

9

And I, by those that are no *People*, yet,
Their wrathfull iealousie will moote for this ;
And by a foolish *Nation* make them fret.
For, in my wrath a fire inflamed is,
And downe to Hell the earth consume, it shall ;
Eu'n to the Mountaines bottoms, fruit, and all.
In heaps upon them mischieves will I throwe ;
And shoothe mine Arrowes till I haue no moe.

10

VVith hunger parched, and confum'd with heat,
I will enforce them to a bitter end :
The teeth of beafts vpon them will I set ;
And will the poy'l'ous dust-fed Serpent fend.
The Sword without, and Feare within, shall flay
Maids, youngmen, babes, and him whose haire is gray
Yea, I had vow'd to fpread them here and there,
Men might forget that such a People were.

11

But this the *Foe* compel'd mee to delay ;
Left that their aduerfaries (prouder growne)
Should (when they heard it) thus perfume to fay ;

This

This, not the *L O R D*, but our high hand hath done.
 For, in this *People* no discretion is,
 Nor can their dulnesse reach to iudge of this,
 Oh had they wifdome, this to comprehend !
 That so they might bethinke them of their end.

12

How shoulde one make a thoufand runne away,
 Or two men put ten thoufand to the foyle ;
 Except their *Rocke* had fold them for a pray,
 And that the *L O R D* had clos'd them vp the while ?
 For, though our *Foes* themselues the Judges were,
 Their *God* they cannot with our *G O D* compare.
 For, they haue Vines like thofe that *Sodom* yeelds,
 And fuch as are within *Gomorrah* fields.

13

They beare the Grapes of gall vpon their Vine,
 Extreamely bitter are their clusters all :
 Yea, made of *Dragons* venome is their wine,
 And of the cruell *Aspes* infecitious gall.
 And can this (euer) bee forgot of mee !
 Or not bee fealed where my treasures bee ?
 Sure, *mine is vengeance*, and I will repay :
 Their feet shall flide at their appointed day.

14

Their time of ruine neere at hand is come :
 Thofe things that shall befall them haft will make,
 For, then the *L O R D* shall giue his *People* doome,
 And on his *Seruants*, kindle compaſſion take,
 VWhen he perceiues their strength bereft and gone,
 And that in prisone they are left alone ;
 VVhere are their *Gods* become ? hee then shall fay ;
 Their *Rocke*, on whom affiance they did lay ?

15 Who

Song 2.

II

15

VVho ate the fatteſt of their Sacrifice ?
 VVho of their Drinke-oblations dranke the wine ?
 Let thofe vnto their fuccour now arife,
 And vnder their protection them enſhrine.

Behold, confider now, that I am Hee,
 And that there is no other *GOD* with mee :
 I kill, and make aliue : I wound, I cure,
 And there is none can from my hand aſſure.

16

For, vp to heau'n on high my hand I reare ;
 And (as I liue for euer) this I ſay,
 VVhen I my ſhining ſword to whet prepare,
 And ſhall my hand to acting vengeance lay,
 I will not ceafe till I my Foes requite,
 And am aueng'd on all, that beare me ſpight :
 But, in their blood, which I ſhall make to flow,
 VVill ſteepe mine arrowes, till they drunken grow.

17

My ſword ſhall eate the flesh and bloud of thofe,
 Who ſhall be either flaine or brought in thrall,
 When I begin this vengeance on my Foes.
 Sing therefore, with his *People*, Nations all.
 For, he his *ſeruants* bloud with bloud will pay,
 And due auengement on his Foes will lay :
 But to his *Land* compassion he will ſhow,
 And on his *People* mercy ſhall beſtow.

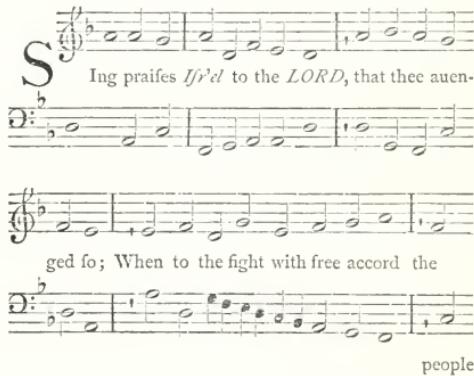
The *Song of Deborah and Barak. Iudg. 5.*

*This Hymne was compoſed to gloriſe GOD for the great ouerthrew giuen
 to Siſera: who comming armed with many hundred Chariots of yron a-
 gainſt*

gainst the poore opprested Israelites, 'when they had not a Sword or Speare among 40000 of them, was neverthel[er]e miraculouly discomfited: to shew the unbelieving people, that the Lord onely is the God of Battels; and that he is both able, and doth often deliuer his Church, without the ordinary meanes. By the repetition hereof, we praise God, in commemmorating one of the great Deliverances heretofore toucht a ffe to his Church. And in these times of feare and wavering, we may also by this memorabile example of Gods prouidence, strengthen our faith, which is many times weakened by the outward power, fraude, or vain boafflings of the Churches adver[aries]: Who shall doubt[er]e) be at last shamefully ruined according to the Prophetical Imprecation concluding this Song: notwithstanding their many likelihoods of perculling. Yea, then, perhaps, shall that destruction come on them, to Gods greater Glory, when our estate seemes to be most desperate.

SONG. III.

Sing praises Ifr^{el} to the *LORD*, that thee auen-
 ged so; When to the fight with free accord the
 people



Song 3.

13


 people forth did goe. You Kings giue eare;
 you Princes heare, while to the *LORD* I rafe
 My voyce aloud, and sing to *GOD*, (the *LORD*
 of *Isr'd*) prafe.
 2 VVhen

When thou departedst, ² *LORD*, from *Seir* :
 When thou leftst *Edom* field,
 Earth shooke, the heauens dropped there,
 The Cloudes did water yeld.

LORD, at thy fight
 A trembling fright
 Vpon the Mountaines fell :
 Eu'n at thy looke,
 Mount-Sinai shooke,
LORD God of Ifrael.

Not long agoe, in *Shamghar's* dayes, ³
 Old *Anath's* valiant Sonne ;
 And late, in *Iac's* time, the wayes
 Frequented were of none :
 The passengers
 Were wanderers,
 In crooked pathes vntowne ;
 And none durst dwell,
 Through *Ifrael*,
 But in a walled Towne.

Vntill I *Deborah* arose, ⁴
 (Who rose a Mother there)
 In *Ifrael*, when new *GODS* they chose,
 That fild their gates with warre.
 And they had there
 Nor shield nor Speare
 In their possession, then ;
 To arme (for fight)
 One *Ifraelite*

Mong

Mong forty thousand men.

To those that *Isrēl's* Captaines are,
My heart doth much encline ;
To those, I meane, that willing were :
O *LORD* the prafe be thine.
Sing ye, for this,
Whofe vfe it is
To ride on Asses gray ;
All ye, that yet
In *Middin* fit,
Or trauell by the way.

The place where they their water drew,
From Archers now is cleare.
The *LORD's* vprightnes they shall shew,
And his iuft dealing there.
The *Hamlets* all,
Through *Isrēl* shall
His righteoufneffe record :
And downe vnto
The Gates shall goe
The people of the *L O R D*.

Arife oh *Deborah*, arife ;
Rife, rife, and sing a Song.
Abinoam's fonne, oh *Barak* rife :
Thy Captiues lead along.
Their *Princes* all,
By him made thrall
To the Suruior bee.
To triumph on

B

The

The *Mightie-one*,
The L O R D vouchsafed mee.

8

A roote from out of *Ephraim*,
Gainst *Amaleek* arose :
And (of the people) next to him,
The *Beniamites* were those.
From *Machir* (where
Good Leaders are)
Came well experienc't men :
And they came downe
From *Zabulon*,
That handle well the Pen.

6

Along with *Deborah* did goe
The Lords of *Isachar* ;
With *Yiachar*, eu'n *Barak* too,
Was one among them there.
Hee forth was sent,
And marching went
On foot the Lower-way.
For *Ruben* (where
Divisions were)
Right thoughtfull-hearts had they.

10

The bleating of the flocks to heare,
Oh wherefore didst thou stay ?
For *Ruben* (where divisions were)
Right thought-full hearts had they.
But, why did they,
Of *Gilcad* stay
On *Jordans* other side ?

And

And wherefore than
Didst thou, oh *Dan*,
Within thy Tents abide ?

II

Among his harbours lurking by
The Sea-side *A'hur* lay.
But *Zebulon*, and *Nephthali*
Kept not themselues away.
They people are,
Who fearelesse dare
Their liues to death expofe ;
And did not yelde
The hilly-field,
Though *Kings* did them oppofe.

12

With them the *Cananith* Kings
At *Tanac'h* fought that day,
Close by *Megiddo's* water-springs ;
Yet bore no Prize away.
For, lo, the Starres
Fought in there spheres :
Gainst *Sifera* fought they,
And fome (by force)
The water-courfe
Of *Kijhon*, fwept away.

13

Eu'n *Kijhon* Riuver, which was long
A famous Torrent knowne.
Oh thou my foule ! oh thou, the *strong*,
Hast brauely troden downe.
Their *Horse* (whofe pale
So lofty was)

B 2

Their

Their hoofes with praucing wound ;
 Those of the *Strong*,
 That kickt and flung,
 And fiercely beat the ground.

14

A heavy curse on *Meroz* lay :
 Curft bee her dwellers all.
 The *Angell* of the LORD doth fay
 That Citie curle you shall.
 And therefore this
 Accurfing is ;
 They came not to the fight.
 To helpe the LORD,
 (To helpe the LORD)
 Against the *Men of might*.

15

But bleft bee *Iael*, *Heber's Spouse*
 The *Kenite* ; bleft be fhee,
 More then all women are, of thosē
 That vse in Tents to bee.
 To him did fhee
 Give milke, when hee
 Did water onely wifh ;
 And butter fet
 For him to eate,
 Vpon a Lordly dish.

16

She in her Left hand tooke a Naile,
 And rais'd vp in the Right
 A workemans Hammer, wherc-withall
 She *Sifera* did smite.
 His head fhee tooke,

VVhen

When shee had strooke
 His pierced Temples through.
 Hee fell withall :
 And in the fall,
 Hee at her feet did bow.

¹⁷
 Hee at her feet did bow his head ;
 Fell downe, and life forooke.
 Meane-while his longing *Mother* did,
 From out her window looke :
 Thus, crying at
 The Lattice grate,
 Why staies his Chariot so
 From hasting home ?
 Oh ! wherefore come
 His Chariot wheeles so slow ?

¹⁸
 As thus she spake, her *Ladies-wife*
 To her an answere gaue :
 Yea, to her selfe, her selfe replies ;
 Sure, *speed* (faith she) they haue :
 And all this while,
 They part the spoyle ;
 A *Damzell* one, or twaie,
 Each homeward beares,
 And *Syfra* shares
 A partie-coulor'd pray.

¹⁹
 Of Needle-worke, both fides of it
 In diuers colours are ;
 And such it is, as doth befit
 the *Spoyle*'s necke to weare.

B 3

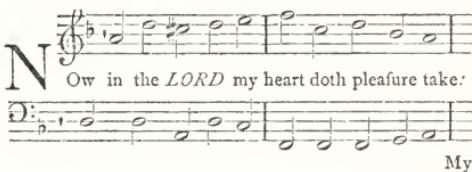
So

So LORD, still so,
Thy foes o're-throw :
But, who in thee delight,
Oh ! let them be
Sun-like when hee
Ascendeth in his might.

The Song of Hannah. 1. Sam. 2. 1.

Hannah, the Wife of Elkanah, being barren (and therefore upbraided and vexed by Peninnah, her Husband's other Wife) prayed unto the Lord for a Sonne. And hauing obtained him, glorified God in this Song, for delivering her from the contempt of her Adversarie. By Hannah which signifieth Grace, or Gracious; was the Church of Christ represented: And by Peninnah (signifying despised, or forsaken) was figured the Iewish Synagogue. This Song, therefore, is to be vnderstood as a Myghty Propheticke of that Abiection of the Iewes, and Calling of the Gentiles, which was fulfilled vpon the Birth of Iesus Christ, our true Samuel: at whose Conception, the Blessed Virgin Mary, in her Magnificat, acknowledgeth the verifying of many particulars fore-told in this Song; even almost in the same words. In memoriall therefore of thofe Myghties, wee ought to sing this Hymne: To comfort vs also against the pride and arrogancie of thofe, who, by reason of their Multitudines shall scorne and upbraide the true Church, as Mother onely of a few poore and obscure Children. And mee may vse it likewise to prayse God for that fruitfulness which he hath giuen to our Holy Mother, who hath lately had many Children aduanced to be Kings, and to sit on the most eminent Thrones of Glory in the Earth, according to this Propheticall Song.

SONG IIII.

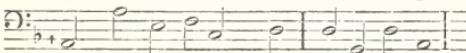
N

 Ow in the *Lord* my heart doth pleasure take:
 My

Song 4.

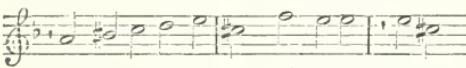
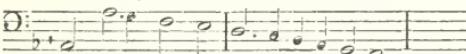
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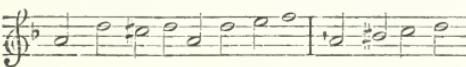
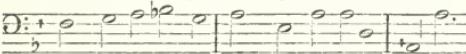
My horne is in the *LORD* aduanced high.



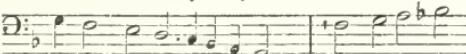
And to my foes an answer I will make;



Because in his Saluation ioy'd am I. Like him



there is not any *holy*-One: And other *LORD*



B 4 beside

Song 4.

22



beside him there is none :



2

Nor like our *GOD*, another God is there.
 So proudly vaunt not then as heretofore :
 But, let your tongues from henceforth now forbear
 All vaine-prefuming words, for evermore. (knowes,
 For why? the *LORD* is *GOD*, who all things
 And doth each purpose to his end dispote,

3

Now broken is their Bow, that once were stout :
 And girt with vigour, they that stumbled are.
 The Full, themselues for bread haue hired out ;
 Which now they neede not doe, that hungry were.
 The barren VVombe doth feuen Children owne ;
 And free, that once had many, weake is growne.

4

The *LORD* doth flay, and he reuiues the flaine ;
 Hee to the Graue doth bring, and backe he beares :
 The *LORD* makes poore ; and rich he makes againe :
 Hee throweth downe ; and vp, on high, he reares.
 Hee from the duft, and from the dunghill, brings
 The begger, and the poore to fit with Kings.

3

Hee reares them, to inherit *Glories* throne.
 For why? the *LORD'S* the Earth's vpholders are ;

The

The World hath hee erected thereupon.
Hee to the footing of his *Saints* hath care.
But, dumbe in darkenesse, Sinners shall remaine :
For in their strength, shall men be strong in vaine.

6

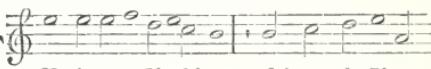
The *LORD* will to destruction bring them all,
(Eu'n eu'ry one) that shall with him contend :
From out of heau'n hee thunder on them shall,
And judge the World, vnto the farthest end.
With strength & power, his *King* hee will supply ;
And raise the Horne of his *Ancointed*, high.

The Lamentation of *David* ouer *Saul*,
and *Jonathan* his sonne. 2. Sam. I. 17.

IN this Funerall Elegie, Dauid bewaileth the death of Saul and Jonathan.
From whence, these observations may be collected. First, that the slaughter
of a valiant Prince is an outward blemish, and iust cause of sorrow in the
State. Secondly, that the insulting of an Aduersarie is not the least affliction.
Thirdly, that the Mountaines of Gilboa are accursed to this day. For, by
Gilboa (which is interpreted slippery or inconstant) is mystically un-
derstood that irresolution or despairre, by which men fall into the power of
their spirituall Aduersarie. Fourthly, we hence may learne to commemorate
those things which are praiseworthy even in our enemie. Lastly, it shewethes,
that wife and good men may tender one Friend more affectionately then ano-
ther, and that it misdecomes them not, to bewaile their death. This is to be
fung historically for our instruction, in the particulars aforesaid: And
may be obserued as a Patterne for our Funerall Poemes.

SONG

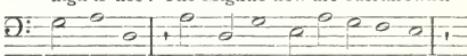
SONG V.

T 

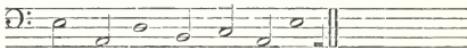
Hy beauty *Israe*l is gone, flaine on the Places-



high is hee : The Mightie now are ouerthrowne.



Oh, thus how commeth it to bee !



Let not this newes their streets throughout,
 In *Gath*, or *Askalon*, be told
 For feare *Philistia*'s daughters flout :
 Lest vaunt th'ncircumcized should.

2
 On you hereaftcr, let no dewe

You

You Mountaines of *Gilboa* fall :
 Let there be neither showers on you,
 Nor Fields, that breeds an Offring shall.
 For there, with shame, away was throwne
 The Target of the *Strong* (alas)
 The Shield of *Saul* ; eu'n as of One,
 That ne're with Oyle annointed was.

³
 Nor from their blood that slaughter'd lay,
 Nor from the fat of strong-men slaine,
 Came *Jonathan* his Bow away,
 Nor drew forth *Saul* his Sword in vaine.
 In life-time, they were louely faire ;
 In death they vndiuided are.
 More swift then Eagles of the ayre,
 And stronger they, then Lyons were.

⁴
 Weepe *Israels* Daughters, weepe for *Saul*,
 Who you with Skarlet hath arai'd ;
 VVho cloathed you with Pleasures all,
 And on your Garments, Gold hath laid.
 How comes it, hee that mightie was,
 The foyle in battaile doth fustaine.
 Thou *Jonathan*, oh thou (alas)
 Vpon thy Places-high, wert slaine.

⁵
 And much distreffe is my heart,
 My Brother *Jonathan*, for thee :
 My verie Deare-delight thou wert,
 And wondrous was thy loue to mee.
 So wondrous, it furpassest farre
 The loue of Women (eu'ry way)

Oh,

Oh, how the *Almighty* fallen are !
How warlike Instruments decay !

Dauids Thanksgiving. I. Chro. 29. 10.

*K*ing Dauid, hauing by perficions, and his owne liberall example, stirred the People to a bountifull Benevolence toward the building of Gods House ; prayed him for that willing and chearefull free Offring. And in his Thanks-giving we obserue this method. *First*, he acknowledgeth Gods Bleffedhewe, Greatnesse, Power, Glorie, Victorie, Maiestie, Bountie, with the like ; and confesseth in generall, that Honor, Riches, Strength, with all other good things, are at the Almightyes disposing. *Secondly*, hee therefore praygeth the Lord ; and acknowledgeth also, that his, and the Peoples willingnesse to give, came not of themselues, but was Gods owne proper Gift (as well as that which they had giuen.) *Lastly*, he prayeth for the continuall of Gods bleffing, both upon their purposes and endeours ; and, that their Benevolence may bee disposed to that end for which it was giuen. This Song may be very properly vsc'd, whensoeuer among vs there hath bee any free and liberall Contributions to good and pious ends. And to fit the same the better to such purposes ; the Perfons, and some few Circumstances, are a little changed in this Translation.

SONG VI.

Sing this as the fift Song.

¹
OH L O R D, our euerlasting G O D,
Bliffe, Greatnesse, Power and Praife is thine :
With thee haue Conquests their abode,
And glorious Maiestie Diuine.
All things that Earth and Heau'n afford,
Thou at thine owne disposing haft,
To thee belongs the Kingdome, L O R D,
And thou, for Head, o're all art plac't.

²
Thou wealth and honour do'ft command ;

To

To thee made subject all things bee :
 Both Strength & Pow're are in thine hand,
 To bee dispos'd as pleafeth thee.

And now, to thee our GOD therefore,
 A *Song of Thankfulneſſe* wee frame ;
 (That what wee owe, wee may restore)
 And gloriſe thy glorious *Name*.

3

But what, or who are wee (alas)
 That wee in giuing are fo free !
 Thine owne before, our *Offering* was,
 And all wee haue, wee haue from thee.

For, wee are Gueſts and Strangers here,
 As were our *Fathers* in thy fight :
 Our daies but thadow-like appeare,
 And ſuddenly they take their flight.

4

This *Offering*, LORD our GOD, which thus
 Wee for thy Names-fake haue beſtowne,
 Deriu'd was from thee, to vs ;
 And that wee giue, is all thine owne.

O GOD thou prou'ſt the heart, wee knowe,
 And doſt affeſt vprightneſſe there :
 With gladneſſe, therefore, wee beſtow
 What wee haue freely offer'd here.

5

Still thus (Oh LORD our GOD) encline
 Their meanings, who thy People bee.
 And euer let the hearts of thine
 Be thus prepared vnto thee.

Yea, giue vs perfect hearts, wee pray,
 That wee thy Precepts erre not from :

And

And graunt, our *Contribution* may
An honour to thy Name become.

The Prayer of *Nehemiah*. Nehem. 1. 5.

*N*ehemiah, determining (as the storie sheweth) to move Artaxerxes for the repaire of the Citie and House of the Lord, first made this Prayer; wherin haunting acknowledgement the Maiestie, Justice, and Mercie of God, he confesseth the haynousnesse of his and his Peoples sinnes; desirith forgiuenesse; entreateth for the Peoples deliuerance from captiuitie; and requesteth, that he may finde fauor in the sight of the King his Mafter. Now, we who by regeneration are the Sonnes of Israel (and such, as in a spirituall fence may be said also to be dispersed among the Heathen, as often as we are carried captiuie by the Heathenish concupiscesnes and vanities of the World) every one may in a littell, longe measure of this excellent forme of Confession, before our generall Petitions. And doubtless, a faithfull using of thise the Holy-Ghols owne words (with a remembrance of the happy successe they heretofore had) will much strengthen and encrease the hope, confidence, and comfort of him that prayeth. Who changing the two last Lines only, may appropriate it to any needfite. For example: *If it bee to bee Jung before Labour*, conclude it thus; And bee thou please'd, Oh Lord, to bleffe Our Labours with a good successe. *If before a Journey*, thus; And, Lord, all dangers keepe vs from, Both going forth, and comming home. *If before a Battaille*, thus; And bee thou please'd, in the Fight, To make vs victors by thy might. *If in the time of Famine*, thus; And, Lord, vouchsafe thou, in this need, Our Soules and Bodies both to feed. *If before a Sermon*, thus; And grant that we, Lord, in thy feare, May to our profit speake and heare. And the like, as occasion requireth.

SONG VII.

Sing this as the 9 Song.

LORD GOD of Heau'n, who onely are
The mightie GOD, and full of feare;
Who never Promife-breaker wert,
But euer shewing mercie there,

Where

Where men affection beare to thee,
And of thy *Laws* obferuers bee.

2

Giue eare, and ope thine eies, I pray,
That heard thy Seruants fuit may bee,
Made in thy prefence, night and day,
For *Israels* Seed, that ferueth thee :
For *Israels* Seed, who (I confesse)
Againt thee grieuously transgresse.

4

I, and my Fathers Housse did finne,
Corrupted all our Actions bee :
And dif-respectiue wee haue bin
Of Statutes, Judgments, and Decree ;
Of thofe, which to retaine fo fast,
Thy Seruant *Moses* charg'd thou haft.

4

Oh yet, remember thou, I pray,
Theſe words, which thou didſt heretofore
Vnto thy Servant *Moses* fay :
If ere (faidſt thou) they vex mee more,
I will diſperſe them eu'ry where,
Among the Nations here and there.

5

But, if to mee they ſhalt conuert,
To doe thofe things my *Laws* conteine ;
Though ſpread to heau'ns extreamest part,
I would collect them thence againe,
And bring them there to make repofe,
Where I to place my *Name* haue choſe.

6

Now, theſe thy *People* are (of right)

Thy

Thy *Servants*, who to thee belong ;
 Whom thou hast purchas'd by thy Might,
 And by thine Arme, exceeding strong :
 Oh let thine care, Lord, I thee pray,
 Attentive bee to what I say.

⁷
 The prayer of thy *Servant* heare ;
 Oh, heare thy *Servants*, when they pray,
 (who willing are thy Name to feare)
 Thy *Servant* proper thou to day :
 And bee thou pleas'd to grant, that hee
 May fauour'd in thy presence bee.

The Song of King Lemuel. Prov. 31. 10.

This Song is Alphabeticall in the original. It containeth an admirable description of a good Wife : And these three things are here principally considerable ; The advantage her husband receiveth by her ; The commendable vertues she hath in her selfe ; And the reward that follows her. Her husbands advantages are these : A quiet heart free from iealousie or distrust of her ; a rich estate without oppressing others ; and place of honour in the Commonwealth. Her vertues are Industrie, Prouidence, Chearefulnesse, Courage, and Vnweariednesse in providing for, and disposing of her temporall affaires : Moreover, continuall love to her husband ; liberality to the poore ; government of her tongue ; and heedfullnesse to those courses her houesold takes. Her reward is this : Her husband is confident in her ; she shall have comfort of her labours ; her posterity shall blese her ; her husband shall praise her aboue other women : She shall be honoured in life, and have ioy at her death. It is, indeed, an excellent Marriage-Song, fit to be used at the solemnizing of those Rites. For it ministreth instruction becomming that occasion. Yea perhaps, the Musicke of it would stirre vp good affections also where unpleasing discords are now heard ; if it were often sung in priuate Families.

SONG VIII.

Sing this as the 6 Song

WHO finds a *Woman* good and wife,
 A Gemme more worth then pearls hath got ;

Her

Her *Husbands* heart on her relies ;
 To live by fpoyle he needeth not :
 Hir comfort all his life is shee :
 No wrong shee willingly will doe :
 In *Wool* and *Flax* her labours bee ;
 And cheerefull handes shee puts thereto.

²
 The *Merchant-ship* refembling right,
 Her food she from afar doth fet :
 E're day shee wakes, that giue shee might
 Her maidis their taske, her houſhold meat.
 A *Field* shee viewes, and that she buies ;
 Her hand doth plant a Vineyard there ;
 Her loynes with courage Vp shee ties ;
 Hir Armes with vigor strengthned arc.

³
 If in her worke shee profit feele,
 By night her *Candle* goes not out :
 Shee puts her fingers to the *Wheele* ;
 Her hand the Spindle twirles about.
 To fuch as poore and needy are,
 Her hand (yea, both hands) reacheth shee :
 The Winter, none of hers doth feare ;
 For double cloath'd her houſhold bee.

⁴
 She Mantles maketh, wrought by hand,
 And filke and purple clothing gets :
 Among the *Rulers* of the Land,
 (Knowne in the Gate) her Husband fits.
 For fale, fine *Linnen* weaueth shee,
 And *Girdles* to the Merchant sends :
 Renowne and strength her clothings be,

C

And

And *Ioy* her latter time attends.

5

She speakes discreetly when shee talkes ;
The law of grace her tonguc hath leardn :
She heeds the way her *Hon/hold* walkes,
And feedeth not on bread vn-earn'd.

Her *Children* rife, and blest her call ;
Her *Husband* thus applaudest her :
Oh ! thou haſt far ſurpaſt them all,
Though many Daughters thriving are.

6

Deceitfull *Fauour* quickly weares,
And *Beauty* ſuddenly decaies :
But, if the LORD the truly feares,
That *Woman* well deferueth prafe,

The fruit her handie-worke obtaines,
Without repining grant her that ;
And yeeld her what her labour gaines,
To doc her honour in the *Gate*.



THE SONG OF SONGS.

The Preface.

Such is the mercy of God, that he taketh aduantage, euen of our naturall affections, to leget in our ſoules an apprehenſion of his loue, and of the myteries, which tend to our true happineſſe; ſo fitting his diuine exprefſions to the ſeuerall inclinations of men, that meaneſſe might be prouided to win ſome of all. For, otherwhile he doth it by comparing the fame to the glories of a temporall *Kingdome*, to winne such as are molt diſtrous of *honours*. Sometime he illuſtrates it by *Treasures*

*sures, Gold and pretious Stones, &c. the better to allure such as are tempted with things of that nature; and diuers other waies also, as appeares throughout the booke of God. But in this *Song of Salomon* (wherein is mytically exprefed the mutuall affection betwixt *Christ* and his *Church*, with the chiefe paffages therof throughout all Ages, from *Abel* to the laſt iudgement; at which time their bleſſed mariage ſhall be fully conuermated) he doth moft mouingly impart vnto vs the rauifhing contentments of the *divine Loue*, by comparing it to that delight which is conceiued in the ſtrongeft, the comonewt, the moft pleauing, the moft naturall, and the moft commendable of our *Affectiones*: And, doubtleſſe, it powerfully prauileth to the enflaming of their ſpirituall *Loue*, who feeke righte to vnderſtand and apply the myteries and exprefſions herein contained. Let no man therefore preuent to ſing or repeat in a carnall ſenſe, what is here ſpiritually intended, vpon paine of Gods heauie indignation: Nor let the wiſdome of flesh and bloud vaineſſily neglect Gods fauour, in offring this for the comfort of ſuch as will righte apply the fame, becauſe ſome *Atheiſts* and ſenſuall men, ſhall perhaps turne this Grace of *God* into wantonneſſe, to their owne condenmation.*

The first *Canticle*.

In this Canticle, is firſt exprefed that longing which the whole Catholicke-Church had for the embraces of her Redemeer, (from the time of Abel, till his firſt coming) with her acknowledgement of his rauifhing Excelencies; her deſire to be drawne after him, and her confeſſion of that ioyfull hapineſſe which will arife from his fauours. Secondly, the particular Church of the Gentiles is brought in, entreating an undeſpiled union with the Synagogue of the Iewes, both confeſſing and excufing her blemiſhes. Thirdly, the whole Catholicke-Church is againe introduced, as deſiring to be fed and guided by her beloued Shepheard. Fourthly, her petition is moft grauifully auſwered, and ſo directed to follow the ſteps of the holy Patriareks and Prophets. Finally, Christ ſeteth forth the power and rich graces of his Spoufe, with what other ornaments he will prepare for her. This Canticle we may ſing to the ſtirring vp of our ſpirituall Loue; having firſt ſeriouſly meditated theſe things. Be wot: That deſire we ought to haue in our ſoules to be ioyed to Christ; the excellency of his perfections; the backwardneſſe of our humanae Natura to enteraine ioye; the difformitie and damage we ſuffer in till we be received into the communion of Saints; the readineſſe of Christ to receue and direct vs; the pleauere he will take in our loue; and the prouision he will make for the further beautifying of our ſoules.

Song 9.

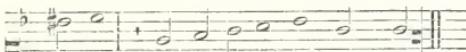
Ome kisse mee with thoe lips of thine;

 For, better are thy *Lottes* then wine: And

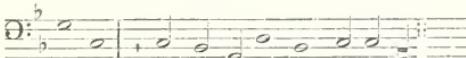
 as the powred *Oyntments* bee; Such is the fa-

 uour of thy *Name*: And for the sweetnesse of

 the



the same, The *Virgins* are in loue with thee.



2
Begin but Thou to draw me on,
And then wee after Thee will runne :
 Oh, *King*, thy Chambers bring me to ;
So, wee in thei delight shall finde,
And more then wine thy loue will minde ;
 And loue thee, as the Righteous doe.

3
And Daughters of *Jerusalem*,
I pray you, doe not mee contemne,
 Becaufe that blacke I now appeare :
For, I as louely am (I know)
As *Kedar* Tents (appeare in shewe)
 Or *Salomon* his Curtaines are.

4
Though blacke I am, regard it not :
It is but *Sun burne* I haue got ;
 Whereof my *Mothers* Sons were cause :
Their Vineyard-keeper me they made,
(Through enuy which to me they had)
 So, mine owne Vine, neglected was.

5
Thou, whom my foule doth best affe^ct,
 C 3

Vnto

Vnto thy pastures me direct,
 Where thou at Noone, art stretcht along,
 For, why shoulde I be strangling spide,
 Like her that loues to turne aside,
 Thy fellow-shepheards flocks among ?

6

Oh, fairest of all *Womankinde* !
 (If him thou know not where to finde)
 Goe, where the paths of Cattell are :
 Their Traict of foot-sleps stray not from,
 Till to the *Shepherds* Tents thou come ;
 And feede thy tender *Kidlings* there.

7

My *Loue*, thou art of greater force,
 Then *Pharaoth's* troupes of Charret-horse,
 Thy cheekes, and necke made louely bee
 With rowes of stome, and many a chaime :
 And, wee gold borders will ordaine,
 Beset with siluer studis, for thee.

The fecond *Canticle*.

*T*his Song seemeth to set forth the mysterie of Christ his Incarnation, whereby the Churches first Petition (mentioned in the former Canticle) is accomplished. And herein, these particulars appeare to be mystically expressed. His Birth and repose between the two Testaments, with his sweet and sanctifying operations. Secondly, the Churches acknowledgement of her Redemeers beauty, innocency, and delightfulness ; with how pleasant and incorruptible an habitation, is prepared for those Louers ; and what excellent priviledges she hath by his favor. Thirdly, Christ and his Church do (as two Louers) interchangeably preferre one another before all others, by way of comparison. Fourthly, the Spoudes spirituall loue-sickke passions are expressed. And lastly, (she having declared how she is enclos'd in his embraces) there is warning

warning given that their sweet vision be not disturbed. This Canticle may be properly sung upon the Feast of Christ's Nativity, or at any other time; we having first prepared ourselves by a fruitfull meditating the particular mysteries of the Song.

SONG X.

Sing this as the ninth Song.

While that the *King* was at repast,
My *Spicknard* his perfumings cast;
And twixt my breasts repos'd my *Deere*:
My *Loue*, who is as sweet to mee,
As *Myrrha*, or *Camphire* bundles bee,
Which at *Eugaddi* Vineyards are.

2

Loe, thou art faire; loe, thou my *Loue*,
Art faire, and eyed like the *Doue*:
Thou faire, and pleafant art my *Deare*:
And loe, our bed with flowers is frow'd:
Our Houfe is beam'd with Cædar wood;
And of the Firre our Rafters are.

3

I am the *Rose* that *Sharon* yeelds,
The *Rose* and *Lilly* of the Fields,
And flower of all the Dales below.
My *Loue* among the *Daughters* shewes,
As when a sweet and beauteous *Rose*
Amid her bush of thornes doth grow.

4

Among the *Sonnes*, such is my *Deare*,
As doth an *Apple-tree* appeare,
Within a thrubbe Forrest plac't.

C 4

I

I fate me downe beneath his shad,
(Whereto a great desir I had)
And sweet his fruit was to my taſt.

5
Mee to his *Banquet-house* he bare,
Eu'n where his wine prouifions are,
And there, his *Loue* my banner was,
With *Flaggons*, mee from fainting stay :
With *Appes* comfort me, I pray ;
For, I am fiske of *Loue* (alas)

6
My head with his left-hand he staid :
His right-hand ouer me he laid ;
And by the Harts and Roes (said Hee)
You Daughters of *Jerusalem*,
Stirre not (for you I charge by them)
Nor, wake my *Loue*, till pleasd the be.

The third *Canticle*.

By contemplating this Canticle, we may be mystically informed of Christ's calling his Church in the Apostles, and of her estate in the beginning of Christianity, when he went from place to place (as a Hind over the Mountains) to further the worke of our Redemption; wooing his Disciples (and in them his Church) to follow him, by shewing his Divinity a little, and a little (as it were) through the Grate, and from behinde the Wall of his Humanity. Moreover, the spring-like season of the Gospell, after the cloudy and Winter-like time under the Law, is here set forth. And then, the Church having petitioned, that the Curtaines of the Ceremoniall Law might be so drawne away as that she may both heare and fee her Beloued in his unveiled perfections; she requesteth also, that the fliue enemies of his Vineyard may be destroyed. She reioyceth likewise in their mutuall loues; and prayeth him that whilell the day of grace laſteth, she may on all occasions enjoy his ſervice

speedy consolations. Lastly, the Church confesseth how blindly she sought Christ during the night of the Law; how diligently (and through what afflictions) she searched after him; how at length she found him; where, also, and with what affections she entertained him; And so concludes as in the former Canticle. It ought therefore to be sung with reverence, and consideration of the mysteries therein contained.

SONG XI.

Sing this as the first Song.

¹
I Hear me my *Loue*, and him I fee
Come leaping by the Mountains there :
Loe, o're the Hilllocks trippeth Hee ;
And *Roe*, or *Stag-like* doth appeare.

Loe, from behind the wall he pries :
Now, at the window grate is hee :
Now speakes my *Deare*, and faies, Arife,
My *Loue*, my *Faire*, and come with mee.

²
Loe, *Winters* past, and come the *Spring*,
The Raine is gone, the Weather cleare :
The Seafon woes the Birds to sing,
And on the Earth the flowers appeare.

The *Turke* croweth in our Field :
Young Figs the Fig-tree down doth weigh,
The bliflom'd Vines a fauour yeeld ;
Rife *Loue*, my *Faire*, and come away.

³
My *Doue*, that art obscured, where
The *Rockes* darke flaires doe thee infold :
Thy voyce (thy sweete voice) let me hear,
And Thee, (that louely sight) behold.

Thofe

Thoſe *Foxes*-Cubs, the Vines that mar,
Goe take vs whilſt the Grapes be young :
My *Loues* am I, and mine's my *Deuere*,
Who feeds the *Lilly-Flowers* among.

4

While breake of Day, when fhades depart,
Returne my *Well-beloued-One* ;
Eu'n as a *Roe*, or lusty *Hart*,
That doth on *Bether* Mountaines runne.

For him, that to my foule is deare,
Within my bed, by night I fought ;
I fought, but him I found not there :
Thus therefore with my ſelfe I thought ;

5

I'le rife, and round the Cittie wend,
Through Lanes, and open waies I'le goe,
That I my *Soules-delight* may finde :
So, there I fought, and miſt him too.

The *Cittie* watch me lighted on ;
Then askt I for my *Soules delight* :
And ſomewhat paſt them being gone,
My *Soules-beloued* found I ſtraight.

6

Whom, there in my embrace I caught ;
And him forſooke I not, till hee
Into my *Mother*'s houſe I brought ;
Her Chamber who conceiued mee.

You Daughters of *Jerusalem*,
Stirre not (by field-bred Harts and Roes ;
For you I doe adiure by them)
Nor wake my *Loue* till ſhee diſpoſe.

The

The fourth Canticle.

Here, the royll Prophet, first singeth Christ his going forth to preach the Goffell, metaphorically expressing it (and as it were) by way of admiration, at the excellent manner thereof. Next, he mentioneth his Couch (or resting place) meaning either the Church, or else that Bed of his Humanitie, whiche the holy Fathers and Paftors of the Church (as her valiant Champions) defended by the Sword of Gods Word, against Infidels, Hereticks, and all the powers and terrors of the kingdome of darknesse. Then he mystically describeth that Pallace, Throne, or abiding-place of Christ, together with the glory of it, a well in regard of the precious matter of each severall part, as in respect of the forme and beauty of the whole Fabrick. And lastly, he exhorteth all the faithfull (under the name of the Daughters of Syon) to contemplate seriously the excellent glory of Christ when (by his incarnation) the Deity was espoused to the Humanity. In singing this, we are to meditate in what security, and glorious contentment, we shall enjoy the embrasures of our Redeemer; seeing his Bed & Place for entertainment of the Daughters of Ierusalem (that is, the foudes of the faithfull) is so excellently built, and furnisched, as this Allegory implyceth.

SONG XII.

Sing this as the fift Song.

WHats hee, that from the Desert there
Doth like those smoakie pillars come,
Which from the Incense and the Mirrhe,
And all the Merchant spices fume?
His Bed (which, loe, is *Salomons*)
Threescore stout men about it stand:
They are of *Israels* valiant- Ones;
And all of them with Swords in hand.

2

All those are men expert in fight,
And each one on his thigh doth weare

A

A sword, that terours of the night
May bee forbid, from comming there.

King *Salomon*, a goodly place,
With trees of *Libanon* did reare :
Each piller of it Siluer was ;
And gold the bafes of them were.

3
With purple couer'd he the same ;
And all the paument (throughout)
Oh Daughters of *Jerusalem*,
For you, with charitie is wrought.
Come *Syon Daughters*, come away,
And crowned with his *Diadem*
King *Salomon* behold yee may :
That Crowne his Mother set on him,
When he a married man was made,
And at the heart contentment had.

The fist *Canticle*.

THAT louelinesse which is found in the most beautifull body, endued with the riches of the minde, and adorned with the goods of fortune (being of all obiects the most powerfull over humane affections.) The Holy Ghost in this Song of Songs, hath thereby mystically exprefed the Churches estate in her feuerall Ages: that so it might the better worke into our soules an apprehencion, both of those excellent perfections Christ hath befflowed on his Church, and the better informe vs also of that vnfpeakable affection which he beareth unto her. And it seemeth (the metaphors in this Allegory being expounded) that the state of the Church in her feuerall numbers is here described, with her Louers affection shewed towards her, about the time of the Gofpells entrance; even when our blessed Sauiour was abiding on the earth. But, the explanation of each feuerall Metaphor will be too large for this place: Nor will every capacity reach onto the particular application of them. It may suffice therefore, if such doe (by an implicite Faith) sing these *Mysteries*, with a generall application of them to Christ and his Church; *beleeneing*

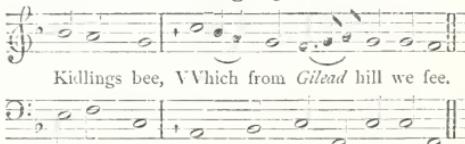
leaving themselves members of that lively Spouse; And that Iesus Christ is he, who in this Song professeith an iuyne affection, not onely to the whole Mysticall body of the fauorthfull, but euen to euery member of it in particular.

SONG XIII.

O H my Loue, how comely now, and how
 beautifull art thou Thou of Doue-like Eies a paire,
 Shining hast within thy haire: And thy Lockes like
 Kidlings

Song 13.

44



Kidlings bee, VVhich from *Gilead* hill we see,

Like those Ewes thy *Teeth* doe shew,
Which in rowes from wauling goe ;
When among them there is none
Twinleffe, nor a barren one,
And thy *Lips* are of a red ;
Like the Rosie-colour'd thread.

Speech becomming thee thou haft.
Vnderneath thy *Trusses* plac't
Are thy *Temples* (matchleffe faire)
Which (o'reshadow'd with thy haire)
Like *Pomegranats* doe appeare,
When they cut asunder are.

To that Fort thy *Neck's* compar'd ;
Which with Bulwarkes *David* rear'd ;
Where a thoufand flields are hung,
All the Targets of the Strong.
Breasts thou haft like twinned Roes,
Feeding where the Lilly growes.

While day-breake, and shades are gone,
To the Mountains I will runne :
To that hill whence *Mirrhe* doth come,

And

And to that of *Libanum*.
 Thou my *Loue* all beautie art,
 Spotleffe-faire in eu'ry part.

⁶
 Come my *Spouse* from *Libanum*,
 Come with me from *Libanum*.
 From *Amana* turne thy fight,
Sheniv's top, and *Hermons* height ;
 From the dennes of *Lyons* fell,
 And the hills where *Leopards* dwell.

⁷
 Thou, my *Sister*, thou art fhee,
 Of my heart that robbeth mee ;
 Thou, my *Spouse*, oh thou art fhee,
 Of my heart that robbeth me,
 With one of thine eies apect,
 And with one locke of thy necke.

⁸
Sister, and *espoused-Peers*,
 Thoſe thy *Breſts* how faire they are !
 Better be thoſe Dugs of thine,
 Then the moft delitious wine :
 And thine *Oyntments* odours are,
 Sweeter then all Spices farre.

⁹
Loue, thy *Lips* drop sweetneſſe fo,
 As the Combs of Hony doe.
 Thou haſt vnderneath thy *Tongue*
 Hony mixt with Milke among,
 And thy *Robes* doe ſent as well,
 As the *Frankincenſe* doth ſmell.

10

Thou, my *Silv'r*, and *espouf'd*,
 Art a *Garden*, fast inclos'd ;
 Walled-Spring, a Fountaine feal'd ;
 And the Plants thy Orchyard yeld
 Are of the *Pomegranate-tree*,
 With thofe fruits that pleafant bee.

11

Camphire there with *Nard* doth grow,
Nard, commixt with *Crocus* too,
Calamus, and *Cinamon*,
 with all trees of *Libanum* ;
 Sweeteft *Alors* and *Myrrhe*,
 And all Spice that precious are.

12

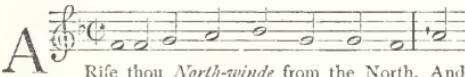
All the *Gardens* eu'y where,
 Take their firſt beginning there.
 There the precious *Fountaine* lies,
 Whence all living waters rife :
 Euen all thofe Streames that come,
 Running downe from *Libanum*.

The fixt *Canticle*.

IN this Canticle is myſtically ſet forth the Death & Paſſion of Iefus Christ ; from whence all the Sacra‐ments and ſpirituall Graces, beſlowed on the Church, tooke their beginning. Firſt, Christ defireth, that by the blowing of thofe two contrarie Windes, the Charitable Will of God, and the malicio‐ous Will of his Adverſaries, the worke of our Redemption might be wrought. To which purpoſe, the Church addeth alſo, her Requeſt. Secondly, Christ feuor‐eth, that he hath accompliſh'd his owne, with the Churcheſ desire therein : and exprefſing the fulfilling of his Bitter-sweet-Paſſion, inuiteth all the Faithfull to come and take benefite therof. Thirdly, here is wondrouſ moouing‐ly intimated, both our Redemeers watchfullnes to ſeure vs ſeven while his Body

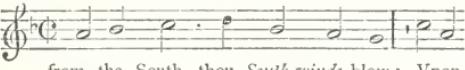
Body slept in the Graue) and those Loue passages of his, wherwith he came to woe vs in his humayne Nature (as it were a Louer knocking, and calling at his Beloueds Window) in the darke Night of his Passion, and unheeded Afflictions. Loſſly, here is diſcribed the Churches readiſſe, to open to her Beloued; with that Loue-diftemperature which appeared in her, when the Women and the Disciples misſed him in the Graue; and when, through feare of the High-Priests, they were for a time diſpoſed of their Robe and Veyll of Faith. This Canticle may properly be ſung in commemoration of our Redemeers Sufferings; and of his Spoules feare and forrowe before his Reſurrection.

SONG. XIII.

A 

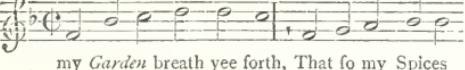
Rise thou North-winde from the North, And



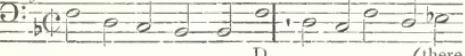


from the South, thou South-winde blow: Vpon





my Garden breath yee forth, That fo my Spices



D (there

(there that grow,) From thence abundantly may
 flow. And to thy *Garden* come my *Deare*, To eat
 thy fruits of pleasure there.

2
 My *Sijfer*, and *efponed Peere*,
 Vnto my *Garden* I am come :
 My Spice I gather'd with my Myrrhe :
 I ate my Hony in the Combe,
 And drunke my wine with milke among.
 Come *Friends*, and *Beſt-belon'd* of mee,
 Come eate, and drinke, and merry bee.

I slept, but yet my heart did wake :
 It is my *Loue* I knocking heare :
 It was his Voyce, and thus he spake ;
 Come open vnto mee, my *Deare*,
 My *Loue*, my *Doue*, my *Spotleſſe-Peere* :
 For, with the dewe my head is dight ;
 My Locks with droppings of the night.

Loe, I haue now vndreffed mee :
 Why shoud I cloath me, as before ?
 And fince my feet cleane wafhed be,
 Why shoud I foyle them any more ?
 Then, through the Crevice of the doore
 Appear'd the Hand of my *Belou'd* ;
 And towards him my heart was mou'd.

I rose vnto my *Loue* to ope,
 And from my Hands diffilled *Myrrhe* ;
 Pure *Myrrhe* did from my fingers drop
 Vpon the handles of the Barre.
 But, then departed was my *Deare*.
 When by his Voyce I knew 'twas he,
 My heart was like to faint in mee.

I fought ; but feene he could not be :
 I call'd, but heard no anſwer found.
 The *Citie-Watchmen* met with me,
 As they were walking of the *Round*,
 And gaue me ſtripes that made a wound :
 Yea they that watch & ward the Wall,
 Eu'n they haue tooke away my veyle.

D 3

The

The feuenth Canticle.

The subiect of this Canticle is an allegorical expreſſion of the Maiestie, Power, and Excellencie of Christ, and is in effect that which the Church of Apoſtles euangelically ſung of him, after his Reueneration and Aſcenſion. First, the Bride is introduced, aduiring the faithfull Iraelites, that when they haue attainted the knowledge of Christ, her Spoufe, they ſhould professe and teach him to the reſt of her Members. Secondly, thofe who long to finde him, deſire againe of the Church to know the excellencies of that Beloued of hers; and (by doubling the queſtion) ſeeme to imply his two-fold perfection. Thirdly, the Church ſpeedily anſwers thofe that enquire after her Spoufe; and, by deſcribing his excellencies in his tenne principall Members, myſtically notiſeſth his tenne-fold ſpirituall perfection: whereupon to inſiſt were not here conuenient. Laſtly, the Faithfull cauſe the Churches diuertion, to helpe her finde him out; and receiue her gracious anſweſe to that purpoſe. What is to be obſerved in the vſe of this Hymne, ſuch as are ignorant are referred to that which is ſaid before, in the firſt Canticle of this Song of Songs.

SONG XV.

Sing this as the 13 Song.

O H ! if him you happen on,
Who is my Beloued One,
Daughters of Ierusalem ;
I adiure you, ſeriouly,
To informe him, how that I
Sicke am growne of loue for him.

²
Fairſt of all women, tell
How thy Louer doth excell,
More then other Louers doe.
Thy Beloued, what is hee
More then other Louers bee,
That thou doſt adiure vs ſo ?

3 Hee

Hee, in whom I so delight,
Is the pureft Red and White ;
Of ten thousands, Chiefe is he.
Like fine Gold, his *Head* doth show,
Whereon curled *Lockes* doe grow ;
And a Raven-blacke they bee.

4
Like the milkie Dousies that bide
By the Riuers, he is *Ey'd* :
Full, and fitly fet they are :
Cheekes like Spicy-Beds hath he ;
Or like flowers, that faireft be :
Lips like Lillies, dropping *Myrrhe*.

5
Hands, like Rings of Gold beset
With the precious *Chrysolet* :
Belly'd like white *Ivory*,
Wrought about with *Saphires* rich :
Legges, like Marble Pillars, which
Set on Golden Bases bee.

6
Fa'c'd like *Libanus* is hee :
Goodly, as the *Cedar-tree* :
Sweetneffe breathing out of him,
Hee is lonely eu'ry where.
This my *Friend* is, this my *Deare*,
Daughters of *Jerusalem*.

7
Oh, thou *Fayrefl* (eu'ry way)
Of all Women ! whither may
Thy *Beloued* turned be ?

D 3

Tell

Tell vs, whither he is gone,
Who is thy *Beloued-one*,
That wee seeke him may with thee.

8

To his Garden went my *Deare*,
To the Ieds of Spices there ;
Where he feeds, and Lillies gets.
I my *Loues* am, and alone
Mine is my *Beloued-one*,
Who among the Lillies eates.

The eight *Canticle*.

Herein is contained a continuation of the *Prayses of the Bride*, and of that hardent affliction expressed by her Beloued in the first *Canticle*: yet, it is no unceasurarie repetition. For, it seemeth to haue respect to the Churches estate, and the passages betwenee her and Christ in another Age; even when the Gentiles began to be called and unitid unto the Church of the Iewes; according to what is definid in the first *Canticle*. And therefore, she is here compared to *Tyrzah* and *Jerusalem*, for woutynesse. Her glorious encrafe, her singular partie, her extraordinarie appharise, the splendor of her Maiestie, and the powerfullesse of her Authoritie, is here also described. Moreover, the feares and hinderances sustainted in her first *Perfecutions*, are here myfically shounne. And, lastly, they who through feare or obfincacie are separated from her, are called to returne, in regard of her affairant power. Thiswe may fing, to remember vs of thofe graces God hath beflowen on his Church; to comfort our Soules also, with that deareneſſe which Christ exprefeth towards Her, of whom we are Members; and on diuerſe other occaſions, according as he that wſeth it, hath capaſtie to vnderſtand and apply the ſame.

SONG. XVI.

Sing this as the 13 Song.

Beautiful art thou, my *Deare* :
Thou as louely art, as are

Tirzah

Tirzah, or Jerusalem,
(As the beautifull'ſt of them)
And as much thou mak'ſt afraid,
As arm'd Troupes with Flagges display'd.

²
Turne away thoſe eyes of thine ;
Doe not fix them fo on mine :
For, there beame forth from thy fight,
Sweetes, that overcome me quite :
And thy *Lockes* like Kidlings bee,
Which from *Gilead* hill we ſee.

³
Like thoſe Ewes thy *Teeth* doe ſhow,
Which in rowes from wafhing goe,
VVhen among them there is none,
Twinleſſe, nor a Barren one.
And (within thy locks) thy *Browes*
Like the cut *Pomegranat* ſhowes.

⁴
There are with her fixtie *Queenes* :
There are eightie *Concubines* ;
And the *Damsels* they poſſeſſe,
Are in number numberleſſe.
But my *Doue* is all alone,
And an undefiled one.

⁵
Shee's her *Mothers* onely *Deare*,
And her *Joy* that her did beare :
When the *Daughters* her furci'd,
That ſhe bleſſed was, they ſaid ;
She was praiſed of the *Queenes*,
And among the *Concubines*.

D 4

Who

6

Who is she (when forth she goes)
 That so like the *Morning* thowes?
 Beautiful, as is the *Moone*,
 Purely bright, as is the *Sunne* :
 And appearing full of dread :
 Like an *Hag* with Ensignes spread?

7

To the *Nut-yard* downe went I,
 (And the Vales encrease to spie)
 To behold the Vine-Buds come,
 And to see Pomegranats bloome :
 But the *Princes* Charrets did
 Vex me so, I nought could heed.

8

Turne, oh turne, thou *Shulamite*,
 Turne, oh turne thee to our fight.
 What, I pray, is that, which you
 In the *Shulamite* would view,
 But that (to appearance) she
 Shewes like Troupes, that armed bee?

The ninth *Canticle*.

SOlomon, in the first part of this Canticle, commanding the Churches *universal* Beautie in her severall parts, is underflood to haue respect to that time, after the Conuersion from Paganisme, wherein she was endow'd and made lonely by the varietie of those Offices, States, and Degrees, into which her Members were for orders fakke distinguisched; as well as by the addition of those other Graces, formerly received: Which States and Degrees are here mystically underflood, by the parts of a beautifull Woman, as doth excellently appeare, the Allegorie being particularly expounded. The second part of this Hymn exprefseth the mutuall interchange of Affection between the

the Bride-groome, and his Bride; and thosē sweet contentments they enjoy in each others Loues. Lastly, here is set forth both the Churches desire, to be freed from thosē Persecutions, which hinder her open, and full fruition of her Beloved; and mention is here made also, of thosē publique and undisturbed embraces which they shall at length enjoy. The first part herof we ought to sing, that it may remember vs to shew their bindynesse, who discerne not the beautie of Order and Degrees in the Church. The second part, puts vs in minde, that she is the Treasureſe both of thosē Graces which canſe contentment within our ſelves, and make vs acceptable to God. By the laſt part, we may apprehend the comfort that will follow, when we deſire, that the open Profiſſion of Christ may be granted, merely for the loue of him.

SONG XVII.

Sing this as the 9 Song.

THou Daughter of the Royall Line,
How comely are thosē *Feet* of thine,
When their beſeeming *Shooes* they weare?
The curious knitting of thy *Thighes*,
Is like the costly Gemmes of prize,
Which wrought by ſkilful workmenē are.

2
Thy *Nauell*, is a Goblet round,
Where Liquor euermore is found :
Thy faire and fruitfull *Belly* shoues
As doth a goodly heap of Wheat,
With Lillies round about beſet ;
And thy two *Breasts* like twined Roes.

3
Thy *Neck* like ſome white towre doth rife :
Like *Heſſbon* Fifth-Pooles are thine *Eyes*,
Which neare the Gate *Bath-rabbim* lye :
Thy *Noſe* (which thee doth well become)

Is

Is like the Towre of *Libanum*,
Which on *Damacus* hath an eye.

⁴
Thy *Head* like Scarlet doth appeare,
The *Hayres* thereof like Purple are :
And in thoſe Threads the *King* is bound.
Oh *Loue* ! how wondrous faire art thou !
How perfect doſt thy Pleaſures ſhow !
And how thy Ioyes in them abound !

⁵
Thou *Statu'r'd* art in Palme-tree wife :
Thy *Braſts* like Clusters doe arife.
I faid, into this *Palme* Ile goe ;
My hold ſhall on her Branches be,
And thoſe thy *Braſts* ſhall bee to mee
Like Clusters that on Vines doe grow.

⁶
Thy *Noſthrills* fauour ſhall as well,
As newly gather'd Fruits doe ſmell :
Thy *Speech* ſhall alſo reliſh fo,
As pureſt Wine, that for my Deare
Is ſitting Drinke ; and able were
To cauſe an old mans Lippes to goe.

⁷
I my *Beloued's* am ; and hee
Hath his affection fet on me.
Come, *Well-beloued*, come away :
Into the Fields let's walke along ;
And there the Villages among,
Eu'n in the Countrey, wee will ſtay.

⁸
We to the *Vines* betimes will goe,

And

And fee, if they doe Spring or no ;
 Or, if the tender *Grapes* appeare.
 We will moreouer, goe and fee,
 If the *Pomegranats* bloffom'd be :
 And I my Loue will gloue thee there.

⁹
 Sweet smells, the *Mandrakes* doe afford :
 And we within our Gates are stor'd
 Of all things that delightfull bee ;
 Yea, whether new or old they are,
 Prepared they be for my *Deare* ;
 And I haue laid them vp for thee.

¹⁰
 Would as my *Brother* thou might'ft be
 That fuck't my Mothers *Breast* with me :
 Oh ! would it were no otherwife !
 In publike then I thee would meet,
 And gloue thee kisses in the streeet ;
 And none there is shoud thee despise.

¹¹
 Then I my selfe would for thee come ,
 And bring thee to my Mothers home :
 Thou likewife shoud'ft instruc^t me there.
 And Wine, that is commixt with Spice,
 (Sweet wine of the *Pomegranat* Iuyce)
 I would for thee, to drinke prepare.

¹²
 My *Head* with his left Hand he staid :
 His right Hand ouer me he laid ;
 And (being so embrac't by him)
 Said he, I charge you not diseafe,

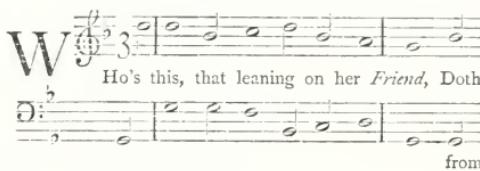
Nor

Nor wake my *Loue* vntil the pleafe,
You Daughters of *Ierusalem*.

The tenth *Canticle*.

IN this last part of Solomons Song, he first singeth that sweet Peace and extraordinarie Prosperite, vouchsafed unto the Church after her great Persecutions; and expresseth it, by putting the queſtione, who ſhe was that came out of the wilderneſſe, leaning on her beloved. Secondly, he introduceth Christ, putting the Humane Nature in remembrance, from what ſtate he had rayed it; and requiring the daireſt of our Affeſtions, in regard of the ardeſcie, unquenchablenesse, and inefſimable value of his loue. Thirdly, having remembered the Church of the Affection due to him. Christ teacheth her the charitable care ſhe ought to haue of others; and that ſhe being brought into his fauour and protection, ſhould feeke the preferment of her younger Sister alio; even the People, who haue not yet the Breſts of Gods two Teſtaments, to nouriſh their ſoules. Fourthly, the Churches true Solomon, or Peace Ma-ker meaning Iefus Christ, hauing a Vineyard in Baal-hammon (that is) whereforeouer there are People; herein is declared the reward of ſuch as are profitably implored in that Vineyard. And laſtly, the confirmation of Christs Marriage vpon the Hills of Spice (meaning Heauen) is haſſened. In ſinging this Canticle we ought to meditate, what ſtate God hath rayed us from; what Loue he hath vouchſafed; what our Charitie ſhould be to others; what we ſhould minde concerning this Life; and what deſire we ſhould haue to the comforts of the world to come.

SONG XVIII.

W 

Ho's this, that leaning on her *Friend*, Doth
from

Song 18.

57

from the Wildernes ascend? Mind how I raised thee,
 Eu'n where thy *Mother* thee conceiu'd, (where shee
 that broght thee forth conceiu'd) beneath an *Apple* tree.

2
 Me in thy heart engrauen heare,
 And Seale-like on thy hand-wrist weare;
 For, *Loue* is strong as Death :
 Fierce as the Graue is *Tealorſte* :
 The coales thereof doe burning lye ;
 And furious flames it hath.

3
 Much water, cannot coole *Loues* flame :

No

No floods haue power to quench the fame.

For *Loue* so high is priz'd,
That who to buy it would assay
Though all his wealth he gaue away,
It would be all deſpiz'd.

Wee haue a *Sijler* scarcely growne ;
For, ſhe is ſuch a little one,
That yet no *Breafis* hath ſhice.
What thing ſhall wee now undertake,
To doe for this our *Sijlers* fake,
If ſpoken for ſhe be ?

If that a *Wall* the doe appeare,
Wee *Turrets* vpon her will reare,
And *Pallaces* of *Plate* ;
And then with border of *Cedar-tree*,
Encloſe and fence her in will we,
If that ſhe be a *Gate*,

A *Wall* already built I am ;
And now my *Breafis* vpon the fame
Doe *Turret*-like arife :
Since when, as one that findeth rest,
(And is of fetled peace poffet)
I feemeed in his eyes.

A *Vineyard* hath King *Salomon* :
This *Vineyard* is at *Baal-hammon*,
Which he to *Keepers* put :
And eu'ry one that therein wrought,
A thouſand ſiluer-peeces brought,

An*d*

And gaue him for the fruit.

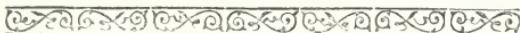
8

My *Vineyard* which belongs to mee,
Eu'n I my selfe doe ouersee.

To thee, Oh *Salomon*,
A thoufand fold doth appertaine ;
And, thofe that keep the fame, shall give
Two hundred-fold for one.

9

Thou, whose abode the *Gardens* are,
(Thy Fellowes vnto thee give eare)
Caufe me to heare thy voyce ;
And let my *Loue* as swiftly goe,
As doth a Hart or nimble Roe,
Vpon the Hills of Spice.



The First Song of *Esay*.

Esay 5.

*I*n this Song, the Prophet, singing of Christ and his Vineyard, first sheweth, that notwithstanding his labour bestowed in fencing and manuring thereof, it brought forth seuerre Grapes. Secondly, he summoneth their Consciences whom he covertly upbraydeth, to be Judges of Gods great loue, and their unprofitablenesse. Thirdly, he sheweth, both how he intends to deale with his Vineyard, and who they are whom he pointeth out in this Parable. Now, seeing it hath befallen the Iewes according to this Prophetical Hymne, we are to make a two-fold use in singing it. First, thereby to memorize the Mercie and Iustice of God; both which are manifested in this Song; his Mercie in forewarning, his Iustice in punishing even his owne People. Secondly, we are so to meditate theron, that we may be warned to consider what fauours God hath vouchsafed vs, and what Fruits we ought to bring forth; lest he leave vs also to be spoyled of our Aduersaries. For, in this Parable the Holy Spirit speakeith vnto euerie Congregation who abuseth his Fauours. And doubtlesse

leſſe, all ſuch (as it hath fallen out in Antioch, Laodicea, and many other particular Churches) ſhall be deprived of Gods protection, of the Deuſes of his Holy Spirit, and of the ſweet floweres of his Word, to be leſt to Thornes and Bryers, the Fruit of their owne natural Corruptions.

SONG. XIX

Sing this as the 14 Song.

¹
A Song of him, whom I loue best,
And of his *Vineyard* fng I will.
A *Vineyard* once my Loue poſſeft,
Well ſeatd on a fruitfull hill :
He kept it cloſe immured ſtill :
The earth from ſtones he did refine ;
And fet it with the choyceſt *Vine*.

²
He in the midſt a *Fort* did reare ;
A *Wine-preſe* therein alio wrought :
But, when he lookt it Grapes ſhould bear,
Thofe Grapes were wild ones that it brought.
Jeruſalem, come ſpeakē thy thought,
And you of *Iudah* Judges bee
Betwixt my *Vineyard* here, and me.

³
Vnto my *Vineyard* what could more,
Performed be, then I haue done ?
Yet, looking it hould Grapes haue bore,
Saue wild-ones, it afforded none.
But goe to, (let it now alone)
Reſolu'd I am to flēw you too,
What with my *Vineyard* I will doe.

4 The

⁴
The *Hedge* I will remoue from thence,
That what so will denoure it may :
I downe will breake the *Walled-fence*,
And through it make a *troden way* ;
Yea all of it, I waſte will lay.

To dig or drefſe it none shall care ;
But, Thornes and Briers, it ſhall beare.

⁵
The Clouds I alſo will compell,
That there no raine defend for this.
For loe, the Houſe of *Ifrael*
The *Lord* of Armies *Vineyard* is :
And *Judah* is that *Plant* of his,
That *Pleasant-One*, who forth hath brought
Opprefſion, when he Judgment fought.
He fecking *Juſtice*, found therein,
In lieu thereof, a *Crying ſinne*.

The Second Song of *Eſay*. *Eſay 12.*

I Saiah having a little before prophecyed of the Incarnation of Iefus Christ, and the excellencie of his Kingdome ; doth in this Hymne praife him for his Mercie ; and forſhewes the Church alſo, what her Song ſhould be in that day of her Redemption. The principall contents thereof are theſe : A Confefſion of Gods mercie ; A prediction concerning the Sacrament of Baptiſme ; and an exhortation to a ioyfull Thanks-giving. This Song the Church ſhould ſtill ſing to the honour of Iefus Christ for our Redemption. Yea, in regard the Prophet (foreſeeing the good Caufe we ſhould haue to make vſe therof) hath propheſed it ſhould be the Churches Hymne. It ſeemeth not unproper to be vſed on thofe dayes which are ſolemnized in memoriall of our Saviours Natuſtie : Or whenouer we ſhall be mooued to praife God in memorizing the grauous Comforts promiſed us by his Prophets, and fulfilled by his owne conuincing ; And to ſet the ſame the better to that purpofe, I haue changed the Perſon and the Time in this Translaſion.

E

SONG.

SONG XX.

L *ORD, I will sing to Thee: For, thou displeafed*
waft: And yet withdrewft thy wrath from mee,
And fent me comfort haft.

Thou art my health, on whom
 A feareffe trust I lay :
 For thou oh Lord, thou art become
 My Strength, my Song, my Stay.

2 And

²
 And with rejoycing now,
 Sweet waters we comay
 Forth of thofe *Springes*, whence Life doth flow ;
 And thus we therefore fay ;
 Oh, sing vnto the *Lord* :
 His *Name* and workes proclame :
 Yea, to the People beare record,
 That glorious is his *Name*.

³
 Vnto the *Lord*, Oh sing !
 For wonders he hath done ;
 And many a renowned thing,
 Which through the earth is knowne.
 Oh, sing aloud all ye,
 On *Sion* Hill that dwell !
 For, lo, Thy *Holy One* in thee
 Is great, oh *Israell*.

The third Song of *Esay*. Esa. 26.

Esay composed this Song to comfort the Iraelites in their Captivity; to strengthen their patience in affliction, and settle their confidence on the promises of God. First, it remembreth them, that Gods protection being everywhere as auaileable as a defenced Cittie, they ought alwaies to rely on the firme peace which that affordeth. Secondly, it sheweth, that the pride of sin shall be overthrown ; and that the faithfull are resolved to flye unto their Redeemer, and awaites his pleasure in their chaffements. Thirdly, hee singeth the vitter desolation of Tirants ; the increase of the Church ; her afflictions ; her deliverance ; and the resurrection from death through Christ. Lastly, the Faithfull are exhorted to attend patiently on the Lord their Saviour, who will come shortly to iudgment, and take account for the blood of his Saints. This Song is made in the person of the Church, and may bee sung to comfort and conserue vs in all our chaffements and persecutions ; by bringing

ing to our consideration the short time of our endurance, and the certainty of our Redeemers comming. It may bee used alio to praise God, both for his Inflcie and Mercy.

SONG. XXI.

Sing this as the 3 Song.

I

A *Citie* now we haue obtain'd,
Where strong defences are ;
And God, *Saluation* hath ordain'd,
For Walls and Bulwarks there :
The *Gates* thereof wide open yee,
That fuch as iustly doe,
(And thofe that Truths obfervers bee)
May enter thereinto.

2

There thou in peace wilt keepe them fure,
Whofe thoughts well grounded bee ;
In peace that euer fhall endure,
Becaufe they trufted thee.

For ever therefore on the Lord,
Without diftrift depend,
For in the *Lord*, th'eternal *Lord*,
Is strength that hath no end.

3

He makes the lofty *Citie* yeeld,
And her proud Dwellers bow :
He laies it leuell with the field,
Eu'n with the duft below.

Their feet that are in want and care,
Their feet thereon fhall tread :

Their

Their way is right that righteous are,
And thou their path doft heed.

⁴
Upon thy course of iudgments we,
Oh *Lord*, attending were ;
And to record thy *Name* and Thee,
Our foules defirous are :

On thee our minds with strong desire,
Are fixed in the night ;
And after thee our hearts enquire,
Before the morning light.

⁵
For, when thy righteous judgments are
Vpon the earth discern'd,
By thofe that doe inhabite there,
Vprightnesse fhall be learn'd :
Yet Sinners for no terror will
Iuft dealing vnderstand,
But in their Sinnes continue still,
Amid the *holy-Land*.

⁶
To feeke the Glory of the *Lord*,
They vnregardfull be ;
And thy aduanced hand, Oh *Lord*,
They will not daigne to fee :
But they shall fee, and fee with shame,
That beare thy people ffight ;
Yea, from thy foes fhall come a flame,
Which will deuoure them quite.

⁷
Then, *Lord*, for vs thou wilt procure,
E 3 That

That we in peace may be ;
 Because that eu'ry wo'ke of our
 Is wrought for vs by Thee.
 And *Lord* our God, though we are brought
 To other Lords in thrall ;
 Of thee alone shall be our thought,
 Vpon thy *Name* to call.

8

They are deceast, and neuer shall
 Renewed life obtaine :
 They dye, and shall not rise at all,
 To tirannize againe.

For thou didst visit them therefore,
 And wide dispersit them hast,
 That fo their fame, for euer more,
 May wholly be defac't.

9

But, *Lord*, encreast thy *People* are,
 Encreast they are by thee ;
 And thou art gloriſde as farre,
 As earths wide Limits be.

For, *Lord*, in their distresses, when
 Thy rod on them was laid,
 They vnto thee did haſten then,
 And without ceaſing praid.

10

As one with childe is pain'd, when as
 Her throwes of Bearing bee,
 And cries in pangues (before thy face)
 Oh *Lord*, fo fared we :
 We haue conceiu'd, and for a birth

Of

Of winde haue pained beene :
The world's vnsafe, and full on earth
They thriue that dwell therein.

11

Thy *Dead* shall liue, and rife againe
With my dead-Body shall ;
Oh you that in the duff remaine,
Awake and sing you all !
For as the dew doth heards renew,
That buried seem'd before ;
So earth shall through thy heauenly dew,
Her *Dead* to life refore.

12

My *People* to thy Chambers fare ;
Shut close the doore to thee ;
And stay awhile (a moment there)
Till past the fury be.

For lo, the Lord doth now arise ;
He commeth from his place,
To punish their impieties,
Who now the world possesse.

13

The Earth that blood discouer shall,
Which is in her conceal'd ;
And bring to light thofe murthers all,
Which yet are vnreual'd.

The Praier of Hezekiah. Eley 37. 15.

IN this Praier Hezekiah, hauing first acknowledg'd Gods Maiestie and al-
mighty power, desires him both to heare and consider his Aduerfaries
E 4 blasphem-

blasphemie. Then (to revengish the wrongs of his present asjalence) wrgest the power his Foe had obtained over such as served not the true God. And, as it seemeth, his fortunes deliuarance, not so much in regard of his owne safetie, as that the Blasphemer, and all the world might know the difference betweene the Lords power, and the arrogant brags of men. This Song may be used, when/soever the Turke, or any other great Adversary (preventing against false Worshippers) shall thereupon grow insolent, and threaten Gods Church also; as if, in delight of him, he had formerly preualid by his owne strength. For the name of Sennacherib may be mystically applied to any such enemie. We may use this Hymne also, against those secret blasphemies, which the Deuill whispereth unto our soules; or, when by temptatiōn hee seekes to draine vs to deſpair, by laying before vs how many others he hath destroyed, who seemed to haue been in as good affiance as we. For, He is indeede, that mystical Affyrian Prince, who hath ouerthrowne whole Countries and Nations, with their Gods, in whom they trusted: Such as are these; Temporal power, Riches, Superstitious worship, Carnall wiſdome, Idols, &c. which being but the workeſ of men (and yet trusted in as Gods) he hath power to diſtrey them.

SONG XXII.

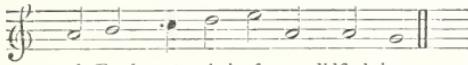
O Lord of Heaſtes, and GOD of Israel! Thou who
 betweene the Cherubins doſt dwell; Of all the
 world

Song 22.

69



World thou onely art the King, And Heauen



and Earth vnto their forme didst bring.



Lord bowe thine eare ; to heare attentive be,
 Lift vp thine eies, and daigne, Oh *Lord*, to fee
 What words *Senacherib* hath cast abroad ;
 And his proud Meffage to the liuing God.

2

Lord, true it is, that Lands and Kingdomes all
 Are to the King of *Aſſur* brought in thrall :
 Yea, he their *Gods* into the fire hath throwne :
 For *Gods* they were not but of wood and flone.
 Mans worke they were, and men destroy'd them haue,
 Vs therefore from his power vouchsafe to faue ;
 That all the Kingdomes of the World may fee,
 That thou art God, that onely thou art he.

*Hezekiah*s

Hezekiah's thanksgiving, Esey 38. 10.

Hezekiah, haueing beene sicke and recovered, made this Song of Thanksgiving: *And setteth forth the mercie of God by considering these particulars: The time of his age; the feares of his soule; the rooting out of his posterite; the violence of his disease; and the forgiuenesse of his sinnes, added to the restoring of his health. Then seeming to haue entred into a serious consideration of all this, hee confesseth who most are bound to praise God; and voweth this Deliverance to everlasting memorie. This Song may bee vied after deliverance from temporall sickness: But in the principlall sense it is a speciall thanksgiving, for that cure which Iesu Christ wrought upon the humane Nature, being in danger of everlasting perdition. For, Hezekiah, which signifieth, helped of the Lord, typified Mankind, labouring under the sicknesse of sinne and death. Iaiah, who brought the medicine that cured him, and is interpreted The saluation of the Lord, figured our blessed Redeemer, by whom the humane Nature is restored; and whose jēning into the world, was mystically shewed by the Miracle of the Sunnes retrogradation. To praise God for that mysterie therefore (the circumstances being well considered) this Hymne seemeth very proper; and, doublefie, for this cause it was partly preferred for these our times; and ought often and heartily to bee sung to that purpose.*

SONG XXIII.

Sing this as the fourth Song.

1
When I suppos'd my time was at an end,
 Thus to my selfe, I did my selfe bemone :
 Now to the gates of Hell I must descend ;
 For all the remndt of my yeeres are gone.
 The Lord (said I) where now the living be,
 Nor man on earth shall I for euer see.

2
 As when a Shepheard hath remou'd his Tent,
 Or as a Weauers shuttle slips away ;

Right

Right so my Dwelling, and my yeares were spent ;
And so my sicknesse did my life decay.

Each day, ere night, my death expected I,
And eu'ry night, ere morning, thought to die.

3

For, he so Lyon-like my bones did breake,
That I scarce thought to liue another day :
A noife I did like *Cranes* or *Swallowes* make ;
And as the *Turtle* I lamenting lay.

Then, with vp-listed eye-lids, thus I spake ;
Oh *Lord*, on me oppressed mercie take.

4

What shall I say ? He did his promife giue ;
And as he promis'd he performed it.
And therefore I will neuer whilst I liue,
Those bitter paſſions of my foule forget :
Yea, thofe that liue, and thofe vnborne shall know
What life and reſt thou diſt on me beſtow.

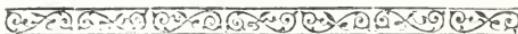
5

My former Pleaſures, Sorrowes were become :
But, in that loue which to my foule thou haſt :
The Crane, that all decoures, thou keptſt me from ;
And diſt my errors all behinde thee caſt.
For, nor the *Graue* nor *Death* can honour Thee ;
Nor hope they for thy *Truth* that buried be.

6

Oh ! he that liues, that liues as I doe now ;
Eu'n he it is that shall thy praife declare.
Thy *Truth* the Father to his Seede ſhall ſhewe,
And how thou me, Oh Lord, haſt daign'd to ſpare.
Yea, *Lord*, for this I will throughout my daies,
Make muſicke in thy Houfe, vnto thy praife.

The



The *Lamentations of Ieremie.*

AS yefull as any part of the Old *Testament*, for these preuent Times
(high fallen alleepre in securite) are these *Elegiacall Odes*. For
they bring many things to our confideration. First, what we may
and shoule lament for. Secondly, how carefull we ought to be of the *Com-
mon-walthe* prospereitie; because, if that goe to ruine, the particular
Church therein cherifhed muſt needs be affliſt alſo, and Gods worship
hindred. Thirdly, they teache vs that the ouerthrow of *Kingdomes*, and
Empires, follows the abufe and neglect of *Religion*; and that Sinne be-
ing the only Caufe thereof, we ought to endure our Chaſtisements with-
out murmuringe againſt God. Fourthly, they warne vs, not to abufe Gods
mercifull longuffering. Fifthly, they perwade vs, to committate and
pray for the *Church*, and our Brethren in calamite, and not to defiſpe
them in their humiliations. Sixthly, they leare vs, not to judge the
truth of *Profesſions* by thofe Afflictions God laies vpon particular *Chur-
ches*, feeing the *Jewes* Religion was the *Truth*, and thofe Idolaters, who
led them into Captiuitie. Seauenthy, they shew vs, that neither the
Antiquite, Strength, Fame, or formal Sancuite of any place 'no nor
Gods former respect therunto shall prouide it from deſtruſion, if it
continue in abufing his grace. And laſtly, they [as it were] limiting our
forrowes' minde vs to eate our eyes on the mercie of God, and to make
ſuch vfe of his Chaſtisements, as may turne our *Lamentations* into *Songs
of Ioy*.

Lament. 1.

THis Elegie, firſt bewaileth, in generall Tearmes, that Calamitie and deſtru-
Elion of Iudah and Ierusalem, which is afterward more particularly men-
tioned. Secondly, it makes a confeſſion of their manſold fynes committed;
and is full of many paſſionate and penitentiall complaints; Iuſtifying the
Lord in his Judgements, and confeſſing the vanitie of humane Conſolations.
Laſtly, it containeth a ſhort prayer for Gods mercie, and a Divine prediction
of thofe Judgements which will fall on them, by whom his people haue beeue
affliſtud. This Elegie may be ſung, whenſoever any general Calamitie falleth
on

on the Common wealth in which we live, we having first considered and applyed the particular Circumstances, as there shall be cause. We may sing it also Historically, to memorize the Injustice of God, and the miserable Desolations of Iudah & Ierusalem recorded for our examples.

SONG XXIIII.

H

Ow sad and solitarie now (alas) is that wel-peo-
pled Citié come to be, which once so great among
the Nations Was: And, oh how widdow-like appea-
reth

reth she! She rule of all the Prouinces hath
 had; And now her selfe is tributarie made.

2
 All night shee maketh fuch exceſſive mone
 That downe her Cheekeſ a flood of teares doth flow :
 And yet, among her *Louers* there is none,
 That Consolation doth on her beſtow.
 For, they that once her *Louers* did appeare,
 Now, turned Foes, and faithleſſe to her are.

3
 Now *Iudah* in Captiuitie complaines,
 That (others) heretofore fo much opprest :
 For her falſe feruice, She her ſelfe remaines
 Among thofe Heathens, where ſhe finds no reſt :
 And apprehended in a Strait is ſhe,
 By thofe that perfeutors of her be

4
 The very *waines* of *Sion* doe lament :

The

The *Gods* thereof their lonelinesse deplore ;
 Because that no man commeth to frequent
 Her solemne *Festiualls*, as heretofore :
 Her *Priests* doe figh ; Her tender *Virgins* bee
 Vncomfortable left ; And so is *Shee*.

5

Her Aduersaries are become her *Chieftes* :
 On high exalted thofe that hate her are :
 And *God* hath brought upon her all those grieses ;
 Because fo many her transgrefſions were :
 Her *Children* driuen from her by the Foe,
 Before him into loathed Thralldome goe.

6

From *Sions Daughter* (once without compare)
 Now all her matchleſſe louelinesſe is gone :
 And like thofe chafed Harts her *Princes* fare,
 Who ſeeke for paſture and can finde out none :
 So, (of their strength deprin'd, and fainting nigh)
 Before their abler Foes they feebly flie.

7

Ierusalem now thinkes vpon her Crimes,
 And calls to minde, (amid her preſent woes)
 The pleaſures ſhe enioy'd in former times,
 Till firſt ſhe was ſurprized by her Foes ;
 And how, (when they perciued her forlorne)
 They at her holy *Sabbaths* made a ſcorne.

8

Ierusalem's Transgrefſions many were,
 And therfore is it the diſdained lies :
 Thofe, who in former times haue honour'd her,
 Her baſeneſſe now behold, and her diſpife ;
 Yea, ſhe herſelfe doth fit bewailing this ;

And

And of Her-selfe Her-selfe ashamed is.

9

Her owne vncleannesse in her skirt she bore ;
Not then beleeving what her end would bee :
This great destruction falls on her therefore ;
And none to helpe, or comfort her, hath she.

Oh, heed thou, *Lord*, and pittie thou my woes :
For, I am triumpht ouer by my Foes.

10

Her Foe hath touch'd with his polluted hand,
Her things that Sacred were, before her face ;
And they whose entrance thou did'st countermand,
Intruded haue into her *Holy place* :
Those that were not so much approu'd by Thee,
As of thy *Congregation* held to be.

11

Her People doe with sighs, and forrowes, get
That little bread, which for relieve they haue ;
And giue away their precious things for meat,
So to procure wherewith their liues to faue.
Oh *Lord* consider this, and ponder Thou,
How vile, and how deiected I am now.

12

No pittie in you passengers is there ?
Your eies, oh somewhat hitherward encline ;
And marke, if euer any grieve there were,
Or forrow that did equal this of mine :
This, which the *Lord* on me inflicted hath,
Vpon the day of his incensed wrath.

13

He from aboue a flame hath hurled downe ;
That kindles in my bones preuailing fire :

A

A *Net* he ouer both my feet hath throwne,
By which I am compelled to retire ;
And he hath made me a *Forfaken-one*,
To fit, and weape out all the day alone.

¹⁴
The heauie Yoke, of my Transgrefions now,
His hand hath wreathed, and vpon me laid :
Beneath the same my tyred necke doth bow,
And all my strength is totally decay'd.
For me to thofe the *Lord* hath giuen o're,
Whose hands will hold me fast for euermore.

¹⁵
The *Lord* hath trampled vnderneath their Feet,
Eu'n all the Mighty, in the mid'ft of Me :
A great Assembly he hath caus'd to meet,
That all my abeft men might sloughtred be ;
And *Indah*'s Virgin-Daughter treads vpon,
As in a Wine-preffe Grapes are troden on.

¹⁶
For this (alas) thus weape I ; And mine eies,
Mine eies drop water thus ; because that he,
On whose affiance my fad Soule relies ;
In my diftreſſe is farre away from me ;
Eu'n while (because of my prevailing Foe)
My *Children* are compeld from me to goe.

¹⁷
In vaine hath *Sion* stretched forth her hand ;
For, none vnto her succour draweth nigh ;
Because the *Lord* hath giuen in command,
That *Jacobs* Foes should round about her lie ;
And poore *Jerusalem* among them there,
Like fome defiled woman doth appeare.

F

18 The

18

The *Lord* is iustified nay-the-leſſe,
 Beaſe I did not his commands obey.
 All *Nations* therefore heare my heauineſſe,
 And heed it (for your warning) you I pray.
 For, into thralldome (through my follies) be
 My *Virgins*, and my *Toungmen* borne from me.

19

Vpon my *Louers* I haue cried out ;
 But they my groundleſſe hopes deceiued all :
 I for my reu'rend *Priests* enquir'd about ;
 I also did vpon mine *Elders* call :
 But, in the Citie vp the Ghoſt they gaue,
 As they were fecking meat their liues to ſaue.

20

Oh *Lord*, take pittie now on my diſtrefſe :
 For loe, my oule diſtemper'd is in mee :
 My heart is ouercome with heauineſſe ;
 Beaſe I haue ſo much offendeth thee.
 Thy *Sword* abroad my ruine doth become ;
 And *Death* doth alſo threaten me at home.

21

And of my ſad complaints my *Foes* haue heard,
 But to afford me comfort there is none.
 My troubles haue at full to them appear'd ;
 Yet they are ioyfull that thou ſo haſt done.
 But thou will bring the Time fet downe by thee,
 And then in forrow they ſhall equall me.

22

Then ſhall thoſe oule Offences they haue wrought,
 Before thy preſence be remembred all ;

And

And whatsoe're my Sinnes on me haue brought,
(For their Tranngressions) vpon them shall fall.
For, so my fighings multiplied be,
That therewithall my heart is faint in me.

Lament 2.

In this Elegie the Prophet giveth a verie pathetricall exordium, the better to awaken the peoples Consideration; and to make them the more sensible of their horrible Calamitie: Which he first illustrateth in generall Tearnes, by comparing their estate to the miserable condition of one fallen from the glorie of Heaven, to the lowest Earth; and in mentioning their being deprived of that glorious Temporall & Ecclesiasticall Gouvernement, which they formerly enjoyed. Afterwards he descendeth to particulars: As, the destruction of their Palaces, Forts, Temple, Wals, and Gates; the prophaning of their Sabaoths, Feasts, Rites, &c. the suspending of their Lawes, Priests, Prophets; the slaugh-
ter of Young-men, and Virgins, Old-men, and Children, with the Famine, and reproaches they sustaine &c. All which acknowledging to be the iust Judgments of God, he aduiseþ them not to hearken to the delusions of their false Prophets, but to return unto the Lord by teares and heartie repentance. For the Use and Application, see what hath beeþ said before in the former Elegie.

S O N G. X X V.

Sing this as the 24. Song.

How darke, and how beclowded (in his wrath)
The *Lord* hath caused *Sion* to appeare !
How *Isr'el*'s beautie he obscured hath,
As if throwne downe from heau'n to earth he were !
Oh, why is his displeasure growne so hot ?
And why hath he his Foot-stoole so forgot ?

2
The *Lord* all *Sions* dwellings hath laid waſt ; And
F 2

And in so doing, he no sparing made :
 For, in his anger to the ground he cast
 The strongest holds that *Judah's Daughter* had :
 Them, and their Kingdome he to ground doth send,
 And all the Princes of it doth suspend.

3
 When at the highest his displeasure was,
 From *Isr'el* all his horne of strength he broke ;
 And from before his aduerfaries face,
 His *Right-hand* (that restrained him) he tooke ;
 Yea, he in *Jacob* kindled such a flame,
 As round about hath quite confund'd the fame,

4
 His Bow he as an Aduerfarie bent,
 And by his *Right-hand* he did plainly shew,
 He drew it with an Enemies intent :
 For, all that were the fairest Markes he flew :
 In *Sions* Tabernacle this was done ;
 Eu'n there the fire of his displeasure shone.

5
 The *Lord* himfelfe was he that was the Foe :
 By him is *Isr'el* thus to ruine gone :
 His Palaces he ouerturned fo ;
 And He his Holds of strength hath ouerthrowne :
 Eu'n He it is, from whom it doth arife,
 That *Isr'els* Daughter thus-lamenting lies.

6
 His *Tabernacle*, Garden-like that was,
 The *Lord* with violence hath tooke away :
 He hath destroyed his *Assembling place* ;
 And there, nor *Festivals*, nor *Sabbaths* now haue they :

No

No not in *Sion*. For, in his fierce wrath,
He both their *King* and *Priests* reieected hath.

The *Lord* his holy *Altar* doth forgoe ;
His *Sanctuarie* he hath quite despiz'd.
Yea, by his meere affiance hath our Foe
The Bulwarkes of our Palaces surpriz'd ;
And in the *Lords* own *Houſe* rude Noyses are
As loud as heretofore his Praifes were.

The *Lord*, his thought did purposely encline,
The Walls of *Sion* should be ouerthrowne :
To that intent he stretched forth his *Line*,
And drew not backe his hand till they were downe,
And fo the *Turrets* with the bruised *Wall*,
Did both together to destruction fall.

Her *Gates* in heapes of Earth obscured are ;
The *Barres* of them in pieces, broke hath he :
Her *King*, and those that once her *Princes* were,
Now borne away among the *Gentiles* be.
The *Law* is loft, and they no *Prophet* haue,
That from the *Lord* a Vifion doth receiue.

In silence, feated on the lowly ground,
The *Senators* of *Sions Daughter* are :
With Ashes they their carefull heads haue crown'd,
And mourning Sack-cloth girded on them weare ;
Yea, on the Earth, in a distressed wife,
Jerusalem's young Virgins fixe their eies.

And for because my *People* suffer this,

F 3

Mine

Mine eies with much lamenting dimmed grow :
 Each part within me out of quiet is ;
 And on the ground my Liuer forth I throw ;
 When as mine eies with so fad Obiects meet ;
 As Babes halfe dead, and sprawling in the street.

12

For, to their *Mothers* called they for meat ;
Oh where shall we haue meat and drinke ! they crie :
 And in the Citie, while they food entreat,
 They swone, like them that deadly-wounded lye :
 And some of them their Soules did breath away,
 As in the Mothers bofome staru'd they lay.

13

Jerusalem, for thee what can I say ?
 Or vnto what maist thou refembled be ?
 Oh ! wherevnto, that comfort thee I may,
 Thou *Sions Daughter*, shall I liken thee ?
 For, as the *Sax's*, so great thy Breaches are :
 And to repair them then ; Ah who is there ?

14

Thou by thy *Prophets* hast deluded beene ;
 And foolish Visions they for thee haue fought.
 For, they reuealed not to thee thy finne,
 To turne awny the thralldome it hath brought :
 But lying Prophesies they fought for thee ;
 Which of thy fad exile the Caufes be.

15

And those, thou Daughter of *Jerusalem*,
 That on occasions passe along this way,
 With clapping hands, and hislings, thee conueune ;
 And nodding at Thee, thus in scorne they say ;

15

*In this the Cittie, men did once behight,
The Flowre of Beautie, and the Worlds Delight?*

16

Thy Aduersaries (eu'ry one of them)
Their mouthes haue open'd at thee, to thy shame :
They hisse, and gnafh at Thee, *Ierusalem* ;
We, we (say they) haue quite destru'd the same :
This is that day hath long expected beene,
Now commeth it, and we the same haue seene.

17

But, this the *Lord* decreed, and brought to passe :
Hee, to make good that Word which once he spake,
(And that which long agoe determin'd was)
Hath hurled downe, and did no pittie take :
He thus hath made thee scorned of thy Foe,
And rais'd the Horne of them that hate thee so.

18

Oh Wall of *Sions Daughter*, cry amaine,
Eu'n to the *Lord* set forth a heartie Cry :
Downe, like a Riuier, caufe thy teares to raine,
And let them neither Day nor Night be dry.
Seeke neither sleepe, thy body to suffice,
Nor flumber for the Apples of thine eies.

19

At night, and when the Watch is new begun,
Then rise, and to the *Lord* Almichtie Crie :
Before him let thy Heart like water runne,
And lift thou vp to him thy Hands on high,
Eu'n for thofe hunger-starued Babes of thine,
That in the Corners of the Streets doe pine.

F 4

20 And

20
And thou, oh *Lord*; Oh be thou pleas'd to see,
And thinke on whom thy judgments thou haft thrown
Shall women fed with their own iuue be,
And Children that a spn are scarcely growne?
Shall thus thy *Priests* and *Prophets*, *Lord*, be flaine,
As in thy *Sanctuarie* they remaine?

21
Nor Youth, nor Age, is from the slaughter free ;
For, in the Streets lye Young and Old, and all :
My Virgins, and my young men, murthered be ;
Eu'n both beneath the Sword together fall.
Thou, in thy Day of Wrath such hauocke mad'ft,
That in deuowring thou no pittie had'ft.

22
Thou, round about haft call'd my feared Foes,
As if that summond to some Feast they were :
Who in thy Day of Wrath did round encloſe,
And shut me fo that none escaped are :
Yea, thoſe that hate me them confumed haue,
To whom I nouriſhment, and breeding gaue.

Lament. 3.

Here the Prophet Ieremie, having contemplated his owne afflictions, with the deſtruction of Iudah and Ierusalem, ſeemeth by that materiall Object, to haue raiſed his apprehencion higher, and by the ſpirit of Prophetic both to foreſee the particular ſufferings of Iefus Chrift, and to become ſenſible alſo, of thoſe great afflictions which the Church militant (his myſtical Body) ſhould be exerciſed withall. And in this moſt paſionate Elegie, either in his owne perſon bewaileth it; or elſe perfonates Iefus Chrift, the head of that myſtical Body, taking upon himſelfe thoſe punishments, with that heauy burthen of Gods wrath, & that viſpeakable sorrow, which mankind

mankind had otherwise beeene overwhelmed withall. In briefe, this Elegie containes an exprefſion of Gods heauie anger for our finne; the feueritie and bitterneſſe of his iudgements; the greatneſſe of his mercies; the hope and patience of the faithfull in all afflictions; the unwillingneſſe of God to puniſh; the heartie repenteance of his people; and a propheticall impreſcation concerning the enemies of the ſpirituall Ieruafalem. This may be ſung to moue and flirre vs vp with a feeling of our Redemeers Paſſion; to remember vs of our miſerable condition through finne; to moue vs to repenteance; and to comfort and infuſe vs amid our afflictions.

SONG XXVI.

Sing this as the 24. Song.

I Am the *Man*, who (ſcourged in his wrath)
I Haue in all forrowes throughly tried beeene :
Into obfcuritie he led me hath :
He brought me thither where no light is feene :
And fo aduerte himſelfe to me he ſhowes,
That all the day his hand doth me oppofe.

²
My *feſt* and *ſkinne* with age he tired out :
He bruiz'd my bones as they had broken beeene :
Hee with a *Wall* encloſed me about :
With cares and labours he hath ſhut me in ;
And me to ſuſh a place of darkeneſſe led,
As thofe are in that be for euer dead.

³
He ſhut me where I found no paſſage out ;
And there my heauy chaines vpon me laid.
Moreouer, though I loudly cried out,
He tooke no heed at all for what I praide :
My *Way*, with hewed ſtones he ſtopped hath,
And left me wandring, in a winding path.

⁴ He

4
He was to me like some way-laying *Beare* ;
Or as a *Lyon* that doth lurke vnfeme :
My course he hindring, me in peeces tare,
Till I quite ruia'd and laid waft had beene ;
His *Bow* he bended, and that being bent,
I was the marke, at which his *Arrow* went.

5
His Arrowes from his *Quauer* forth he caught,
And through my verie Reines he made them paffe :
Eu'n mine owne people set me then at naught ;
And all the day their *sporting-Song* I was :
From him my fill of bitterneſſe I had ;
And me with Wormwood likewife drunke he made.

6
With ſtones my teeth he all to pieces brake :
He dust and aſhes ouer me hath ſtrowne :
All reft thee from my weary foule did take,
As if contentment I had neuer none.
And then I cried ; *Oh, I am vndone ;*
All my dependance on the Lord is gone.

7
Oh, mind thou my afflictions and my care ;
My miferies, my Wormewood, and my Gall :
For, they ſtill freſh in my remembrance are ;
And downe in me my humbled foule doth fall.
I this forget not, and when this I minde,
Some helpe againe, I doe begin to finde.

8
It is thy mercy, *Lord*, that we now be :
For, had thy pity fail'd, not one had liu'd :
The faithfulneſſe is great that is in Thee ;

And

And eu'ry morning it is new reuiu'd.
And *Lord*, such claime my foule vnto thee laies,
That she will euer trust in thee, thee faies.

⁹
For, thou art kinde to those that worke thy will ;
And to their foules that after thee attend,
Good therefore is it, that in quiet still
We hope that safety ; which thou *Lord*, wilt fend.
And happie he that timely doth enure
His youthfull necke, the burthen to endure.

¹⁰
He downe will sit alone, and nothing say ;
But, fince 'tis caft vpon him beare it out.
(Yea, though his mouth vpon the dust they lay)
And, while there may be hope, will not misdoubt.
His cheeke to him that fmiteth, offers he ;
And is content, though he reuiled be.

¹¹
For, sure is he (what euer doth befall)
The *Lord*, will not forsake for euermore :
But that he hauing punish't, pittie shall ;
Becaufe he many mercies hath in store.
For, God in plaguing take no pleasure can,
Nor willingly afflic'th any man.

¹²
The *Lord* delighteth not to trample downe
Those men that here on earth enthralled are :
Or that a righteous man shoulde be o'rethrawne,
When hee before the highest doth appeare.
Nor is the *Lord* well pleased in the fight,
When he beholds the wrong, subuert the Right.

¹³ Let

¹³
Let no man mutter then, as if he thought
Some things were done in spight of Gods decree.
For, all things at his word to passe are brought,
That either for our good or euill be.
Why then lies man such murmurs to begin?
Oh ! let him rather murmur at his sinne.

¹⁴
Our owne lewd Courses let vs search and trie,
Wee may to thee againe, Oh *Lord*, conuert.
To God that dwelleth in the heauens on high,
Let vs (oh let vs) lift both hand and heart :
For, wee haue finned ; we rebellious were ;
And therefore was it that thou didst not spare.

¹⁵
For this (with wrath o'refshadow'd) thou haft chac't
And slaughter made of vs without remorse :
Thy selfe obfciured with a cloud thou haft,
That so our praiers might have no recoufe ;
And loe, among the *Heathen-people*, we
As out-casts, and off-scourings reckon'd be.

¹⁶
Our Aduersaries all (and euery where)
Themfelues, with open mouth, agaist vs fet.
On vs is falne a Terrour, and a fnaire,
Where Ruine hath with Defolation met ;
And, for the Daughter of my Peoples cares,
Mine eies doe cast forth Rivulets of teares.

¹⁷
Mine eies perpetually were ouerflowne ;
And yet there is no ceasing of my Teares.
For, if the *Lord* in mercie looke not downe,
That

That from the beau'ns he may behold my cares.
 They will not stint : But, for my peoples sake,
 Mine eies will weep, vntill my heart doth breake.

18

As when a Bird is chafed to and fro,
 My Foes pursued me when caufe was none :
 Into the *Dungeon* they my life did throw ;
 And there they rowled ouer me a stome.
 The waters likewife overflow'd me quite ;
 And then me thought I perished out-right.

19

Yet on thy *Name*, Oh *Lord*, I called there ;
 (Eu'n when in that Low *Dungeon* I did lye)
 Whence thou wert pleased my complaint to heare ;
 Not sleighting me when I did fighing cry :
 That very day I called, thou drew ft neare,
 And saidft vnto me, that I should not feare.

20

Thou *Lord*, my foule maintaineft in her right :
 My life by thee alone redeemed was ;
 Thou haft, Oh *Lord*, obferved my despight ;
 Vouchafe thy iudgment alfo in my caufe.
 For, all the grudge they beare me, thou haft feene ;
 And all their plots that haue againt me beene.

21

Thou heardft what flanders they againt me laid,
 And all thoſe mifchiefs they deui'd for me :
 Thou noteſt what their lips of me haue faid,
 Eu'n what their daily cloſet whifprings be ;
 And how (when ere they rife or downe doe lye)
 Their *Song*, and ſubiect of their mirth am I.

22 But

22

But *Lord*, thou shalt reward and pay them all
 That meede their actions merit to receiue :
 Thy heavy maledictions ceaze them shal ;
 Eu'n this ; *Sad hearts they shall for euer haue :*
 And by thy wrath purfude they shall be driuen,
 Till they are chafed out from vnder heauen.

Lament. 4.

*A*s in the two first Elegies, the Prophet here begins by way of exclamation ; and most passionately sets forth the cause of his complaining, by a three-fold explication. First, by expressing the dignity, sex, and age of the Persons miserably perishing in this calamity : as Princes, Priests, men, women, and children. Secondly, by paralleling their estate with that of brutit Creatures, and their punishment with Sodoma. Thirdly, by shewing the horrible effects which followed this calamity, as the Nobilitie being driuen to cloath themselves from the dunghill ; and women to feed on their owne Children, &c. After this, he sheweth what are the causes of all that miserie which he bewaileth. Secondly, declareth the vanitie of relying on temporall consolations. Thirdly, setteth forth the power and feruencie of the Churches Adverstaries. Fourthly, propheticeth, that euen Christ was to suffer the fury of their malice, before Gods wrath could be appeased. And lastly, assureth that the Church shall be at length deliuere, and her enemies rewarded according to their wickednesse. This Song may be sung, to set before our eyes the feuerie of Gods wrath agaist sinnes, to winne vs to repentance, and to comfort vs vpon our conuerions.

SONG XXVII.

Sing this as the fift Song.

How dimme the *Gold* doth now appeare !
 (That *Gold* which once so brightly shone)
 About the Cittie here, and there,

The

The *Sanctuarie-Stones* are throwne.

The Sonnes of *Sion* late compar'd
To *Gold* (the richeſt in eſteeme)
Like Potheards are without regard,
And bafe as earthen vefſells feeme.

2

The Monſters of the Sea haue care,
Their breaſts vnto their young to giue :
But cruelier my people are ;
And *Eſtridge*-like in Defarts liue.

With thirſt the Sucklings tongues are drie ;
And to their parched roofes they cleaue :
For bread young children alio cry ;
But none at all they can receiue.

3

Thoſe that were vs'd to daintie fare,
Now in the ſtreets halfe flarued lie ;
And they that once did ſcarlet weare,
Now dung-hill rags about them tie ;
Yea, greater plagues my peoples crime
Hath brought on them, then *Sodomes* were,
For, that was funke in little time,
And no prolonged death was there.

+

4

Her *Nazarites*, whoſe whiteneſſe was
More pure, then either Milke or Snow ;
Whoſe ruddineſſe did *Rubies* paſſe ;
Whoſe veiues did like the *Saphire* ſhow ;
Now blacker then the coale are growne ;
And in the ſtreets vnknowne are they :
Their fleſh is clung vnto the bone,
And like a flicke is dri'd away.

5 Such

Such therefore as the ⁵Sword hath flaine,
Are farre in better case then those,
Who death for want of food sustaine,
Whilst in the fruitfull field it growes.

For, when my people were distrest,
Eu'n women (that shoud pittie take)
With their owne hands their children dreft,
That to their hunger they might flake.

⁶
The *Lord* accomplisht hath his wrath ;
His fierce displeasure forth is powr'd ;
A fire on *Sion* set he hath,
Which eu'n her ground-worke hath deuour'd,
When their was neither earthly *King* ;
Nor through the whole world, one at all,
Thought any Foe to passe could bring,
That thus *Ierusalem* shoud fall.

⁷
But this hath happened for the guilt
Of those that haue her *Prophets* bin ;
And those her wicked *Priests* that spilt
The blood of Innocents therein :

Along the Streets they stumblng went ;
(The blindneffe of these men was fuch)
And so with blood they were besprent,
That no man would their Garments touch.

⁸
Depart, depart ('twas therefore fed)
From those pollutions get yee far :
So wandring to the *Heathen* fled,
And said, there was no biding there :

And

And them the Lord hath now in wrath
Exil'd, and made despifed line ;
Yea, fent their *Priests* and *Elders* hath,
Where none doth honour to them glie.

9

And as for vs, our eies decaid
With watching vaine reliefs we haue,
Caufe we expect a *Nations* aide,
That is vnable vs to faue.

For, at our heeles fo clofe they bc,
We dare not in the streets appeare :
Our end we therefore comming fee,
And know our rooting-out is neare.

10

Our perfecutors follow on,
As swift as Eagles of the skie :
They o're the mountaines make vs runne ;
And in the Defarts for vs lie :

Yea, they haue *Christ* our life betraid,
And caus'd him in their pits to fall ;
(Eu'n him) beneath whose shade we faid,
We liue among the *Heathen* shall.

11

Oh *Edom* in the Land of *Huz*,
(Though yet o're vs triumph thou may)
Thou shalt receiue this Cup from vs ;
Be drunke, and hurle thy cloaths away.

For when thy punishments for finnes
Accompliſhed, oh *Sion*, be ;
To vift *Edom* he begins
And publike make her shame will he.

G

Lament

IN this Elegie the Prophet prayeth unto the Lord, to remember and consider his peoples afflictions, acknowledging before him their miseries, and presenting them unto him, as distressed Orphans, Widewives, and Captives (by such humiliation) to win his compassion. Hee moueth him also, by repetition of the miserable Ruine they were fallen into; by the noble possessions and dignities which they had lost; by the base condition of those under whose Tyrannie they were brought; and by the generallitie of their calamite, from which no sex, age, nor degree escaped. Then (ingeniously confessing their sinnes to bee the iust cause of all this) glorifieth God, and concludeth this petitionarie Ode, with desiring that hee would both giue them grace to repent, and relove them to that peace which they formerly enjoyed. This Elegiacall Song, wee may sing unto God in the behalfe of manie particular Churches, even in these times; especially, if wee consider that mystical bondage which the Deuill hath brought them into; and apply these complaints to those spirituall Calamities, which haue befallen them for their Sins.

SONG XXVIII.

Sing this as the 5 Song.

OH minde thou *Lord*, our sad distresse ;
Behold and thinke on our reproach.
Our houes, Strangers doe possest ;
And on our heritage encroch.
Our Mothers, for their husbands grieue ;
And of our fathers rob'd are we.
Yea, money we compel'd to gieue,
For our own wood and water be.

2
In perfecution we remaine,
Where endlesse labour tire vs doth.
And we to serue for bread, are faine
To *Egypt*, and to *Athur* both.
Our fathers er'd ; and being gone,

The

The burthen of their finne we beare.
Eu'n Slaves, the rule o're vs haue won ;
And none to set vs free is there.

3

For bread, our liues we hazard, in
The perills which the Defarts threat.
And, like an Ouen is our skin,
Both foild, and parcht, for want of meat.

In *Sion*, *Wives* defiled were,
Deflowered were their *Virgins* young,
(Through *Iudah*'s Cities eu'ry where)
And *Princes* by their hands were hung.

4

Her *Elders* difrespected stood :
Her *Young-men* they for grinding tooke :
Her *Children* fell beneath the wood ;
And *Magistrats* the Gate torfooke.
Their *Musicke*, *Young-men* haue forborne,
Reioycing in their hearts is none :
To mourning doth our dauncing turne :
And from our head the Crowne is gone.

5

Alas, that euer we did finne !
For, therefore feeleas our heart theſe cares ;
For that our eies haue dimmed bin ;
And thus the hill of *Sion* fares.
Such desolation there is ſeene,
That now the Foxes play thereon :
But thou for euer, *Lord*, hath beene ;
And without ending is thy Throne.

G 2

6 Oh

Oh, why are we forgotten thus?
So long time wherefore absent art?
Conuert thy felfe, oh LORD, to vs;
And we to thee shall foone conuert.

Renew, oh LORD, thos Ages past,
In which thy fauour we haue feene,
For, we extreamely are debas'd,
And bitter hath thine anger beene.

The Prayer of Daniel. *Dan. 9. 4.*

The Prophet Daniel in this Prayer beſeecheth God to be merciſull vnto his people in Captiuitie; And theſe four things are principally conſiderable therein. First an acknowledgement of Gods Powre, Iudgements, and Mercey, with a confeſſion that from the highest to the loweft they had broken his Commandments, and were therefore iugly puniſhed. Secondly, it is confeſſed that as their punishment is that which they deserved, ſo it is alſo the ſame that was foretold ſhould come vpon them. Thirdly, he beſeecheth that God, for his owne merceyakes, and the fake of his Meſias, would (neuertheleſe) be merciſull vnto them, as well in regard he had heretofore gotten glory by delivering them; as in reſpect they were his owne eleſted people, and were already become a reproach vnto their Neighbours. This may be ſung whenouer any of thofe Iudgements are poured out on the Common Wealth, which the Prophets haue threatened for Sinne; or in our particular afflictions; we hauing firſt applied it by our Meditations.

SONG. XXIX.

Sing this as the 22 Song.

I
LORD God Almighty, great and full of feare,
Who alwaies art from breach of promife free,
And neuer failing to haue mercie there,

Where

Where they obserue thy Lawes and honour Thee,
 We haue transgrefsed, and amisse haue done ;
 We disobedient, and rebellious were.
 For, from thy Precepts we astray are gone ;
 And we departed from thy Judgments are.

²
 We did thy Seruants Prophecies withstand,
 Who to our *Dukes*, our *Kings*, and *Fathers* came ;
 When they to all the People of the *Land*,
 Proclaimed forth their message in thy *Name*.

In thee, oh LORD, all riteoufnesse appeares,
 But publike shame to vs doth appertaine ;
 Eu'n as with them of *Judah* now it fares,
 And thofe that in *Ierusalem* remaine.

³
 Yea, as to *Isr'el* now it doth befall ;
 Throughout thofe *Lands* in which they fcatt'red be,
 For that their great *Transgrefſion*, wherewithall
 They haue transgrefsed, and offended Thee :

To *Vs*, our *Kings*, our *Dukes*, and *Fathers*, doth
 Disgrace pertaine (oh LORD) for angring Thee :
 Yet mercie, LORD our GOD, and pardon both,
 To thee belong, though we rebellious be.

⁴
 We, did (indeed) peruerfly disobey
 Thy voyce (O LORD our GOD) & would not heare,
 To keep thofe *Lawes* thou didſt before vs lay,
 By thofe thy Seruants, who thy Prophets were.

Eu'n all that of the race of *Isr'el* be,
 Against thy Law haue grieoufly misdone :
 And that they might not liften vnto Thee,
 They backward from thy voice O LORD are gone.

G 3

5 On

5
On them therefore, that *Curſe*, and *Oath* descended,
Which in the *Law of Moses* written was ;
(The Seruant of that God whom we offended,
And now his speeches he hath brought to paſſe.

On vs, and on our *Judges*, he doth bring
That *Plague*, wherewith he threatened vs and them.
For, vnder Heau'n was neuer ſuch a thing,
As now is falne vpon *Jeruſalem*.

6
As *Moses* written Law doth beare record,
Now all this miſchiefe vpon them is brought.
And yet we praied not before the *Lord*,
That leauing finne, we might his Truth be taught.

For, which reſpect, the *Lord* in wait hath laid,
That he, on vs infliſt this Miſchiefe, might.
And fith his holy Word we diſobei'd,
In all his doings he remaines vpright.

7
But now, O *Lord* our *GOD*, who from the Land
Of cruell *Egypt* brought thy people haſt ;
And by the power of thy Almighty Hand,
Atchieu'd a *Name*, which to this day doth laſt :

Though we haue ſinned in committing ill,
Yet *Lord* (by that pure Righteouſnes in thee)
From thy *Jeruſalem*, thy *Holy-Hill*,
Oh ! let thy wrathfull anger turned be.

8
For, through the guilt of our diſpleasing Sinne,
And for our Fathers faults, *Jeruſalem*,
(Thy choſen people) hath diſpized bin :
And are the foorne of all that neighbour them.

Now

Now therefore, to thy *Servants* praier incline ;
 Heare thou his fuit, O GOD, and let thy Face
 (Eu'n for the LORD'S deare sake) vouchsafe to shine
 Vpon thy (now forsaken) *Holy-place*.

⁹
 Thine Eares incline thou (O my GOD) and heare :
 Lift vp thine Lies, and vs O looke vpon ;
 Vs, who forsaken with thy *Citie* are ;
 That *Citie*, where thy *Name* is called on.

For, we vpon our felues prfume not thus
 Before thy presence our request to make,
 For, ought that righteous can be found in vs ;
 But, for thy great and tender *Mercie*'s sake.

¹⁰
 Lord heare (forgive oh *Lord*) and weigh the fame :
 Oh *Lord* perfome it, and no more deferre,
 (For thine owne sake my *God*;) For, by thy *Name* ;
 Thy *Citie*, and thy people called are.

The Prayer of *Ionah*. *Ionah* 2.

I Onah flying from God, and being p[er]served in a Fisches belly, when he was
I cast into the Sea ; made this prayer to praise God for deliuering him in so
 great an extremitie. And the principall things remarkable therin are
 these. *Firſt*, the place where he prayed. *Secondly*, the terrible danger that
 encloſed him. *Thirdly*, the deſpair he was nigh fallen into. *Fourthly*, Gods
 mercie, with the Prophet's timely application thereof, and the comfort it infuſed
 into him. *Fifthly*, the occasions drawing men into ſuch perils. *Sixthly*,
 the vowe made vpon his deliuerance, and the reaſon of that vowe. *This* bu-
 riall of Ionas in the Fisches belly, and his deliuerance from thence, was a type of
 the Buriall and reſurrecſion of our bleſſed Sauour, Math. 12. 4. *This* Prai-
 er therefore we ought not only to ſing hiftorically, to memorize his wondrous
 worke

*workes of God; but to praise him also for the Resurrection of Christ, and rai-
sing Mankind from that fearefull and bottomelesse gulfe of perdition, wherin it
lay swallowed vp, without possibilitie of redeeming it selfe.*

SONG XXX.

Sing this as the 24. Song.

IN my distresse to thee I cri'de, oh L O R D ,
And thou wert pleased my complaint to heare,
Out from the bowels of the graue I roar'd ;
And to my voice thou didst encline thine eare :
For, I amid the raging Sea was cast ;
And to the bottome there thou plung'd me haſt.

2

The *Flouds* did round about me Circles make :
Thy waues and billowes overflow'd me quite ;
And then vnto my ſelfe (alas) I faid,
I am for euermore depriu'd thy fight,
Yet once againe thou pleased art, that I
Should to thy holy *Temple* lift mine eie.

3

Eu'n to my *Soule* the waters clos'd me had :
O're fwallow'd by the Deepes I faſt was pent :
About my head the weeds a wreath had made ;
Vnto the Mountaines bottomes downe I went ;
And fo, that forth againe I could not get,
The Earth, an euerlaſting *Barre* had fet.

4

Then thou, oh L O R D my G O D , then thou wert he,
That from corruption didſt my life defend.
For, when my *Soulz* was like to faint in me,
Thou thither didſt into my thought descend.

And

And LORD, my praiser thence to thee I sent,
Which vpward to thy holy *Temple* went.

Thoſe who believe in vaine and foolish lies,
Despifers of their owne good safety be.
But, I will offer vp the Sacrifice
Of ſinging praifes, with my voice, to thee,
And I will that performe which vow'd I haue ;
For, vnto thee belongs it, LORD, to faue.

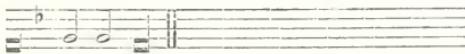
The Prayer of *Habakuk*. *Habak*. 3.

IN this Petitionarie and Propheticall Hymne, the Deliverer of Mankind is firſt prayed for. Secondly, the glorious Maiſtice of his coming is deſcribed by excellent Allegories, & by Alluſions to former deliverances, vouchſafed to the Iewes. Thirdly, here is foretold, the ouerthrow of Antichritites who ſhall be defroyed by the Brightneſſe of our Sauours coming. Fourthly, here is ſet forth the ſtate of the latter Times. Fifthly, he exprefſeth the ioy, confidence, and ſaſtie of the Elect of God, even amid the terrors that ſhall await vpon their Redeemers coming. This Song is to be ſung hſtorically, in commemoration of the Churches deliverance by the firſt coming of Ieſus Christ. And prophetically, to comfort vs concerning that perfect Deliverie, auſſured at his ſecond coming. For, though the Prophet had ſome reſpect to the Iewes temporall deliverance, that he might comfort the Church in thofe Times : Yet the Holy-Ghost had principall regard to the ſpirituall deliverance of his ſpirituall Kingdome, the holy Catholike-Church. And to her, and her Enemies doſe the Names (of the Churches Enemies) here mentioned, verie properly agree. Nay, Cuſhan, ſignifying dark, blacke, or cloudy, And Midian, which is interpreted, Condemnation, or Iudgement ; better ſuit to the Nature of the ſpirituall Adueraſaries, whom they prefigured, then to thofe People who were literally ſo called. For, none are ſo fitly tearned People of Darkneſſe, or of Condemnation, as the members of Antichrift, and the ſpirituall Babilon.

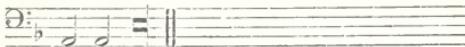
SONG

SONG XXXI.


 L ORD, thy answere I did heare, And I grew
 therewith afeard. When the times at fullest are,
 Let thy worke be then declar'd, When the
 time, LORD, full doth grow, Then in Anger
 Mercie



Mercie shewe.



God Almighty, he came downe ;
 Downe he came from *Theman-ward* :
 And the matchleſſe *Holy-One*,
 From mount *Paran* forth appear'd,
Heau'n ore-spreading with his Raies,
 And *Earth* filling with his praiſe.

3

Sun-like was his glorious Light :
 From his Side there did appere
 Beaming Raies that shined bright ;
 And his Powre he ſhrowed there :
 Plagues before his Face he ſent :
 At his Feete hot Coales there went.

4

Where he stood he meaſure tooke
 Of the *Earth*, and view'd it well :
Nations vaniſh't at his looke :
 Ancient *Hills* to powder fell :
Mountaines old caſt lower were :
 For his waies eternall are.

5

Cuſhan Tents I ſaw diseas'd,
 And the *Midian* Curtaines quake.
 Haue the *Floods*, *Lord*, thee diſpleas'd ?

Did

Did the *Clouds* thee angry make?
was it else the *Sea* that hath,
Thus prouoked thee to wrath?

6
For thou rod'st thy Horses there,
And thy fauing-Charrets through :
Thou didst make thy Bow appeare ;
And thou didst performe thy vow :
Yea, thine Oath and Promife past
(To the *Tribes*) fulfilled haft.

7
Through the *Earth* thou Rifts didst make
And the *Rivers* there did flow :
Mountaines, feeing thee, did shake ;
And away the *Clouds* did goe.

From the *Deepe* a voice was heard ;
And IIis hands on high he rear'd.

8
Both the *Sunne* and *Moone* made fay,
And remou'd not in their *Spheares* :
By thine *Arrowes* light went they,
By thy brightly shining *Spheares* :
Thou in wrath the *Land* didst crush,
And in rage the *Nations* thresh.

9
For thy *Peoples* safe reliefe,
With thy *Chrif* for aide went'ft thou :
Thou haft also pierc't the *Chief*
Of the finfull *Houſhold* through ;
And displaid them, till made bare
From the *Foote* to *Necke* they were.

10 Thou

10

Thou, with Iauclins of their owne,
Didſt their Armies *Leader* ſtrike,
For, againſt me they came downe,
To deuoure me, whiſle-winde like.
And they ioy in nothing more,
Then vneene to ſpoile the Poore.

11

Through the *Sea* thou madſt a Waie,
And diſt ride thy Horfes there,
Where great heaps of Water lay.
I, the newes thereof did heare :
And the voice my Bowells ſhooke ;
Yea, my *Lips* a quiu'ring tooke.

12

Rottenneſſe my bones poſteſt,
Trembling feare poſteſt me,
I that troublous day might reſt.
For, when his approaches be
On-ward to the *People* made,
His ſtrong *Troups* will them inuade.

13

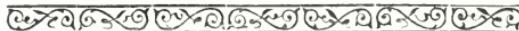
Bloomeleſſe shall the *Fig-tree* be :
And the *Vine* no fruite shall yeeld :
Fade ſhall, then, the *Olive-tree* :
Meat ſhall none be in the *Field*.
Neither in the *Fold* or *Stall*,
Flocke, or *Heard* continue ſhall.

14

Yet, the LORD my ioy ſhall be :
And, in him I will delight :
In my GOD that faueth me :

GOD

GOD the LORD, my only might,
Who, my Feet so guides, that I
Hind-like, pace my Places high.



THE HYMNES OF THE new Testament.

These five that next follow, are the *Hymnes* of the *New Testament*, Betwene which, and the *Songs* of the *Old Testament*, there is great difference. For the *Songs* of the *Old Testament* were either thanksgivings for Temporall benefits, typifying and signifying future Benefits touching our Redemption: Or else *Hymnes* prophetically foretelling thofe Myteries which were to be accomplished at the comming of *Christ*. But, these Euangelicall *Songs* were composed, not for Temporall, but for Spirituall things, promised and figured by thofe Temporall Benefits, mentioned in the *Old Testament*, and perfectly fulfilled in the *New*. Therefore these Euangelicall *Hymnes* are more excellent then such as are merely Propheticall. In regard the Possession is to be preferred before the Hope; and the End before the meanes of obtaining it.

Magnificat. Luk. 1. 46.

The blessed Virgin Marie being saluted by the Angel Gabriel, and having by the Holy Ghost conceitured our Redeemer Iefus Christ in her wombe; was made fruitfull also, in her Soule, by the overshaddowing of that Holy-Spirit: and thereupon, brought forth this Euangelicall and Propheticall Hymne. Wherein, three things are principally obserueable. First, she prayeth God for his particular mercies and fauours towards her. Secondly, she glorifieth God for the generall benefit of our Redemption. Thirdly, she magnifieth God for the particular grace vouchsafed unto the Seed of Irael, according to what was promised to Abraham. This is the first Euangelicall Song: and was

was invitid by the Holy-Ghost, not only to be the blessed Virgines Thanksgiving; but to be sung by the whole Catholike Church alij (whom she typically personated) to praise God for our Redemption, and Exaltation. And therefore, it is worthily inserfed into the Liturgie, that it may be perpetually, and reverently sung.

SONG. XXXII.

Sing this as the 3 Song.

THat magnifi'de the LORD may be,
My Soule now vndertakes ;
And in the God that faueth me,
My Spirit merry-makes.
For, he vouchsafed hath to view
His *Handmaides* poore degree.
And loe, All Ages that enue,
Shall bleffed reckon me.

²
Great things for me Th' *Almighty* does,
And Holy is his *Name* :
From Age to Age he mercie shoues
On such as feare the fame.
He by his *Arme* declar'd his might :
And this to passe hath brought ;
That now the *Proud* are put to flight,
By what their hearts haue thought.

³
The *Mightie* plucking from their Seat ;
The *Poore* he placed there :
And for the *Hungrie* takes the meat
From fuch, as *Wealthy* are.
But, minding Mercie, he hath show'd

His

His Servant *Isr'el* grace :
As he to our *Forefathers* vow'd ;
To *Abraham*, and his Race.

Benedictus, Luk. i. 68.

ZAcharie the Priest, being 'upon the birth of his Son' inspired with the knowledge of our Redeemers Incarnation ; sing the second Evangelicall Hymne : In which, two things are considerable. First, hee blesseth God, because, through the coming of Christ, all the promises made unto the Patriarchs and Prophets were fulfilled, for the salvation of his People. Secondly, he declaveth the Office and Dutie of his owne Son, who was sent before to prepare the way of the Lord. This Song, the Church hath worthily inserted into the Liturgie alio, and we ought therefore to sing it reverently in memoriall of our Saviours Incarnation ; and to praise God, both for the fulfilling of his promises ; and for that meanes of our euangelicall Preparation, which hee vouchsafed by sending his Fore-runner.

SONG XXXIII.

Sing this as the third Song.

BEst be the God of *Isr'el* :
For he his People bought,
And in his Servant *Davids* house,
Hath great Salvation wrought.
As by his *Prophets* he foretold,
Since time began to be :
That from our Foes we might be safe,
And from our Haters free.

2

That he might shew our Fathers Grace,
And beare in minde the fame,
Which by an Oath, he vow'd vnto

Our

Our Father *Abraham* ;
 That from our aduerfaries freed,
 We ferue him fearleſſe might,
 In righteousneſſe, and holineſſe,
 Our life time in his fight.

³
 And (of the *Higheſt*) thee, oh *Child* !
 The *Prophet*, I declare,
 Before the *Lord*, his face to goe ;
 His comming to prepare.
 To teach his *People* how they ſhall,
 That ſafety come to know,
 Which by remiſſion of their finnes,
 He doth on them beſtow.

⁴
 For, it is through the tender loue,
 Of *God* alone, whereby,
 That *Day-Spring* hath to viſit us,
 Defcended from on high ;
 To light them who in darkneſſe ſit,
 (And in *Death's* shade abide,)
 And in the bleſſed way of *Peace*
 Their wandring Feete to giude.

The Song of Angels. Luk. 2. 13.

This is the third Evangelicall Song mentioned in the New Testament ; and it was ſung by a Quire of Angells (at the birth of our bleſſed Saviour Iefus Chrift) whose reioycing ſhall bee made compleat by the redempſion of mankind. In this Song they firſt glorifie God, and then proclaime that happy Peace and reconciliation, which his Sonnes Natiuitie ſhould bring unto the World, reioycing therein ; and in that unſpeakable good will,

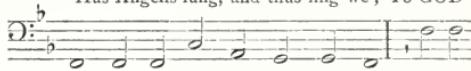
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and deare Communion, which was thereby established betweene the God-head, the Manhood, and Them. We therefore ought to ioyne with them in this Song, and sing it often to praise God, and quicken faith and charitie in our selues.

SONG XXXIV.

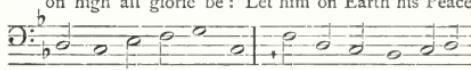
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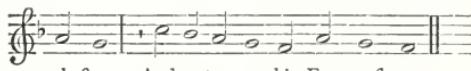
Hus Angells fung, and thus sing we; To GOD



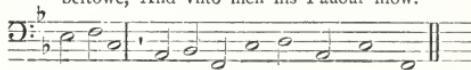


on high all glorie be: Let him on Earth his Peace





bestowe, And vnto men his Fauour shew.



Nunc

Song 35.

111

Nunc Dimitis. Luk. 2. 29.

The fourth Euangelical Hymne is this of Symeon: who being in expectation of the coming of the Mefias (which according to Daniels 70 weekes, was in those daies to be accomplished) it was revealed unto him, that hee shoule not die till hee had seene Christ. And accordingly, hee coming into the Temple by the spirites infiguration (when hee was presented there as the Lawe commanded) both beheld and embrased his Redeemer. In this Song therefore hee glorifieth God, for the fulfilling of his promise made unto him; and joyfully confesseth Iesus Christ, before all the people. In repeating this Hymne, wee ought also to confess our Redeemer. For Symeon was as it were the Churches Speaker; and hath for vs exprefed that thankfull Ioy, wherewithall we shoule bee filled, when God enlightens vs with the knowledge and spirituall vision of our Sauiour.

SONG. XXXV.

Sing this as the third Song.

Grant now in peace (that by thy leaue)
I may depart, oh *Lord*;
For, thy *Saluation* feene I haue,
According to thy *Word*.
That which prepared was by *Thee*,
Before all Peoples fight,
Thy *Israels* Renowne to be:
And to the *Gentiles* light.

The Song of *Moses*, and the Lambe. Reu. 15. 3.

The fifth and last Song, recorded in the New Testament is this, called by S. Iohn, The Song of Moses and the Lambe; being indeede, the effect of that triumph Song, which the Saints, and blessed Martyres shall sing unto the honour of that Lambe of God which taketh away the sinnes of the world, when they haue gotten the victorie ouer Antichrist. This Hymne, the members of the true Church may sing to Gods glory, and the encrease

H 2

encraze of their evyne comfort, when they perceiue the power of the Almighty any way manifested vpon that Adverſarie. It may bee repeated alio amid our great perſecutions; to ſtrengthen our Faſh, and remember vs, that whatſoever wee ſuffer, there will come a day, wherein wee ſhall haue cauſe to make uſe of this Hymne with a perfect reioycing.

SONG XXXVI.

Sing this as the 13. Song.

¹
O H, thou *Lord*, thou God of might,
(Who doſt all things worke aright)
Whatſoe're is done by thee,
Great and wondrous prooues to be.

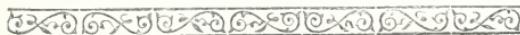
²
True thy waies are, and direct,
Holy King, of Saints elec^t.
And (oh therefore) who is there,
That of thee, retaines no feare?

³
Who is there that ſhall deny,
Thy great *Name* to glorifie?
For thou *Lord*, and thou alone,
Art the perfect *Holy-One*:

⁴
In thy preſence, *Nations* all
Shall to adoration fall.
For, thy judgments now appeare,
Vnto all men what they are.

*Here end the Hymnes of the New
Teſtament.*

The



The X Commandements. Exod. 20.

*Although the Decalogue be not originally in verse: yet among vs it hath
beene heretofore vsually sung: because therefore it may bee a meanes to
present these Precepts somewhat the oftner to remembrance, make them
the more frequently repeated, and stirre vs those who sing and heare them, to
the better performance of their duties: They are here also inserited, and fit-
ted to bee sung.*

SONG. XXXVII.

Sing this as the fourth Song.

THE Great Almighty spake; And thus said he ;
I am the LORD thy GOD; and I alone
From cruell Egypte thraldomet thee free :
And other GODS but Me thou shalt haue none.

*Haue mercie LORD, and so our hearts encline,
That wee may keepe this blessed Law of thine.*

Thou shalt not make an *Image*, to adore,
Of ought on earth, aboue it, or below :
A Carued Worke thou shalt not bow before ;
Nor any worship on the same beftow ;

For, I thy GOD, a iealous GOD am knowne :
And on their Seed, the Fathers sinnes correct,
Vntill the third and fourth Decent be gone :
But them I alwaies loue that me affect.

*Haue mercie LORD, and so our hearts encline,
That we may keepe this blessed Law of thine.*

II 3

The

The *Name* of GOD thou never shalt abuse,
By swearing, or repeating it in vaine :
For, him that doth his *Name* profanely vfe,
The LORD will as a guiltie one arraigne.

*Haue mercie LORD, and so our hearts encline,
That we may keepe this blisfed Law of thine.*

To keepe the *Sabbath* holy beare in minde,
Six daies thine own affaires apply thou to :
The *seuenth* is Gods owne day for rest assigrn'd,
And thou no kinde of Worke therin shalt doe.

Thou, nor thy *Childe*, thy *Seruant*, nor thy *Beast* ;
Nor he that *Guest-wife* with thee doth abide :
For, after fix daies labour GOD did rest,
And therefore he that day hath fancifide.

*Haue mercie LORD, and so our hearts encline,
That we may keepe this blisfed Law of thine.*

See, that vnto thy *Parents* thou doe gine
Such honour as the *Childe* by duty owes,
That thou a long and blessed life maist live
Within the *Land*, the LORD thy GOD bestowes.

*Haue mercie LORD, and so our hearts encline,
That we may keepe this blisfed Law of thine.*

Thou shalt be wary that thou no man *slay* :
Thou shalt from all *Adulterie* be cleare :
Thou shalt not *Stale* anothers Good away :
Nor *Witness-false* against thy Neighbour beare.

Haue

*Hau mercie LORD, and so our hearts encline,
That wee may keepe this blesſed Law of thine.*

With what is thine remaining well apaid :
Thou shalt not couet what thy Neighbours is,
His *Houſe*, nor *Wife*, his *Seruant*, *Man*, nor *Maide*,
His *Oxe*, nor *Aſſe*, nor any thing of his.

*Thy mercie LORD, thy mercie let vs haue,
And in our hearts thys Lawes of thine engrave.*

The Lords Prayer. *Mat. 6. 7.*

THE Lords Praier hath beeuen auctiently, and vſually fung alſo; and to that purpose was heretofore both tranſlated and paraphras'd in Verle; which way of exprefſion (howeuer ſome weake iudgments haue condemned it) doth no whit diſparage or miſ-beleeme a Praier. For, Daud made many praiers in verle. And, indeede, meafured words were firſt deuifed and vſed to exprefſe the Praifes of God, and Petitions made to him. Yea, thofe are the auctient and proper iubjects of Poete, as appears throughout the Sacred writ, and in the firſt humane Antiquities. Verle, therefore, diſhonours not diuine Subiects: But thofe men doe prophanre and diſhonour Verle, who abyſe it on vaine and meere prophanre exprefſions. The ſcōpe and uſe of this Praier is ſo frequently treated of, that I thinke I ſhall not neede to infiſt thereon in this place.

SONG. XXXVIII.

Sing this as the third Song.

Our Father which in heauen art ;
We fanctifie thy Name :
Thy Kingdome come : Thy Will be done
In heau'n and earth the fame :
Giue vs this day our Daily bread :
And vs Forgiue thou ſo ;

H 4

As

As we on them that vs offend,
 Forgiuenesse doe bestow :
 Into *Temptation* lead vs not ;
 But vs from *euill* free.
 For thine the *Kingdome, Power, and Praife,*
 Is, and shall euer bee.

The Apostles Creed.

THE effect and use of this Creed is so generally taught, that this Preface need not bee enlarged: And as touching the finging and verifying of it: that which is said in the Preface to the Lords Praier may serue for both.

SONG. XXXIX.

IN GOD the Father I beleue ;
 Who made all Creatures by his Word ;
 And true beliefe I likewife haue
 In Iesu-Chrift, his Sonne, our LORD :
 Who by the Holy-Ghost conceiu'd,
 Was of the Virgin Marie borne :
 Who meekely Pilat's wrongs receiu'd,
 And crucified was with scorne.

2

Who di'de, and in the grane hath laine ;
 Who did the loweft Pit descend :
 Who on the third day rose againe,
 And vp to heauen did ascend.
 Who at his Fathers right-hand there,
 Now throaned fits, and thence shall come,
 To take his seat of Iudgement here ;
 And giue both quicke and dead their doome.

3 I.

I, in the *Holy Ghost* belieue,
 The *Holy Church Catholike* too,
 (And that the *Saints* Communion haue)
 Vndoubtedly beleue I doe.
 I well assurde am likewise,
 A pardon for my finnes to gaine;
 And that my Flesh from death shall rise,
 And euerlaftiug life obtaine.

A Funerall Song.

THe first Stanza of this Song is taken out of S. Johns *Gospel*, Cap. 11,
 Verf. 25, 26. The second Stanza Iob 19, 25, 26, 27. The third Stanza, 1.
 Tim. 6, 7, and Iob 1, 21. The last Stanza, *Reuelation* 14, 13. And in
 the order of Buriall appointed by the *Church of England* it is appointed to be
 Sung or read, as the Minister pleaseth: That therefore it may be the more con-
 veniently used either way, according to the Churches appointment, it is here
 turned into *Lyric Verse*. It was ordyned to comfort the Liuing, by put-
 ting them in minde of the *Resurrection*, and of the *happynesse* of those, who dye
 in the faith of Christ Iesus.

SONG. XL.

Sing this as the ninth Song.

I AM the Life (the L O R D thus faith)
 The *Resurrection* is through me;
 And whosoe're in me hath Faith,
 Shall liue, yet though now dead he be:
 And he for ever shall not die,
 That liuing doth on me relye.

2 That

2

That my *Redeemer* liues I weene,
And that at last I rais'd shall be
From Earth, and, couer'd with my skinne
In this my Flefh, my GOD shall fee.
Yea, with these Eies, and these alone,
Eu'n I my GOD shall looke vpon.

3

Into the World we naked come,
And naked backe againe we goe :
The LORD our wealth receiue we from,
And he doth take it from vs too :
The LORD both wils and workes the fame ;
And blessed therefore be his *Name*.

4

From Heau'n there came a voyce to me,
And this it wil'd me to record ;
The *Dead* from henceforth bleffed be,
The *Dead* that dieth in the LORD :
The *Spirit* thus doth likewife say ;
For, from their *Workes* at rest are they.

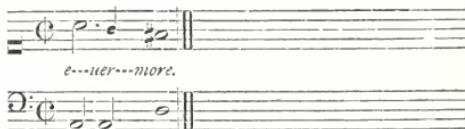
The Song of the three Children.

THIS Song hath beene anciently vsed in the Liturgie of the Church, as profitable to the stirring vp of Devotions; and for the praise of God. For, it earnestly calleth upon all Creatures, to set forth the glorie of their Creatour, even Angels, Spirits, and reasonable Creatures, with those also that are unreasonable and vnsensible. And this speaking to things without Life, is not to intimate that they are capable of such like exhortations ; but rather, that vpon consideration of the obedience which Beasts, and infensible Creatures continue towards God, according to the Law imposed at their Creation ; men might be provoked to remember the honour and praise, which they ought to ascribe vnto their Almighty Creatour, as well as all his other Creatures.

SONG.

SONG. XLI.

O H all you *Creatures* of the *LORD*, You *Angels*
 of the *GOD* most high; You *Heau'ens* with what you
 doe afford; And *Waters* all aboue the *skie*:
 Bleffe ye the *Lord*, him *praiſe*, *adore*, And *magnifie* him
evermore.



Of *God* you euerlasting *Powres*,
Sunne, Moone, and Starres, so bright that shew ;
You soaking *Deawes*, you dropping *Showres* ;
And all you *Winds* of *God* that blow :
Blesse ye the LORD, him *praise*, adore,
And magnifie him euermore.

3
Thou *Fire*, and what doth heat containe ;
Cold *Winter*, and thou *Summer* faire ;
You blustring *Stormes* of *Haile* and *Raine* ;
And thou the *Froft-congealing Ayre* :
Blesse ye the LORD, him *praise*, adore,
And magnifie him euermore.

4
Oh praise him both you *Ice* and *Snow* ;
You *Nights* and *Daies*, doe you the same,
With what or *Darke* or *Light* doth shewe ;
You *Clouds* and eu'ry shining *Flame* :
Blesse ye the L O R D, him *praise*, adore,
And magnifie him euermore.

5
Thou *Earth*, you *Mountains*, and you *Hils*,
And whatsoever thereon growes ;
You *Fountains*, *Riuers*, *Springs*, and *Rils* ;

You

You *Seas*, and all that *ebbes*, or *flowes* :
Blesse yee the LORD, him praise, adore,
And magnifie him euermore.

6

You *Whales*, and all the *Water* yelds ;
 You of the *Feather'd airy breed* ;
 You *Beaſts* and *Cattle* of the *Fields* ;
 And you that are of *Humane feed* :
Blesse yee the LORD, him praise, adore,
And magnifie him euermore.

7

Let *Israel* the *LORD* confesse ;
 So let his *Priſts*, that in him truſt ;
 Him let his *Seruants* also bleſſe ;
 Yee, *Soules* and *Spirits* of the *Iuft* :
Blesſe yee the LORD, him praise, adore,
and magnifie him euermore.

8

You bleſſed *Saints*, his praifes tell ;
 And you that are of *humble heart*,
 With *Ananias, Mifael* ;
 And *Azarias* (bearing part)
Blesſe yee the LORD, him praise, adore,
And magnifie him euermore.

The Song of S. *Ambrose*, or *Te Deum*.

This Song, commonly called Te Deum, or the Song of S. Ambrose, was repeated at the baptizing of S. Auguſtine: And (as it is recorded) was composed at that very time by those two Reuerend Fathers, anſwering one another, as it were by immediate inspiration. It is one of the moſt auncient Hymnes of the Chriſtian Church, excellently praizing and confeſſing the bleſſed

*sed Trinitie: and therefore is dayly and worthily made vse of in our Litur-
gie, and reckoned among the sacred Hymnes.*

SONG XLII.

Sing this as the 44. Song.

¹
WE praiſe Thee G O D, we knowledge thee,
To be the LORD, for euermore :
And the eternall *Father* we,
Throughout the earth, doe thee adorē :
All *Angells*, with all powers within
The compaſie of the Heauens high ;
Both *Cherubin*, and *Seraphin*,
To Thee perpetually doe cry.

²
Oh holy, holy, holy-one ;
Thou LORD, and GOD of *Sabbath* art ;
Whoſe praiſe, and Maieſtie alone
Fills Heau'n, and Earth in every part :
The glorious Troupe *Apololike* ;
The *Prophets* worthy Companie ;
The *Martyrs* Armie royll eke
Are thoſe, whom thou art praiſed by.

³
Thou through the holy *Church* art knowne,
The *Father* of unbounded powre :
Thy worthy, true, and onely *Sonne* :
The *Holy-Ghoſt* the Comfortour :
Of Glory thou, oh *Christ*, art King ;
The *Father's* Sonne, for euermore ;
Who men from endleſſe death to bring,
The *Virgins* wombe diſſit not abhorre.

⁴ When

4
 When Conquerour of Death thou wert,
 Heau'n to the Faithfull opendedst thou ;
 And in the *Fathers* glorie art
 At Gods right-hand enthroned now.
 Whence wee beleeue, that thou shalt come ;
 To iudge vs in the day of wrath.
 Oh, therefore helpe thy Seruants, whom
 Thy precious blood Redeemed hath.

5
 Them with those *Saints* doe Thou record,
 That gaine eternall glory may.
 Thine *Heritage*, and *Peuple* LORD,
 Saue, bleffe, guide, and aduance for aye :
 By vs thou daily prais'd haft beene ;
 And wee will praise Thee without end.
 Oh, keepe vs, LORD, this day from finne ;
 And let thy Mercie vs defend.

6
 Thy mercie, LORD, let vs receive,
 As we our truft repofe in thee :
 Oh LORD, in thee I trusted haue ;
 Confounded neuer let me be.

Athanafius Creed, or Quicunque vult.

This Creed was composed by Athanafius (after the wicked heretie of Ari-
tius had spread it selfe through the world) that so the faith of the Ca-
tholike Church, concerning the Mysterie of the bleſſed Trinitie, might be
the better understand, and professed, to the ouerthrow and preventing of Ar-
rianisme, or the like hereties. And to the same purpose it is appointed to be
said or sung vpon certaine dayes of the yeare in the Church of England.

SONG

SONG XLIII.

Sing this as the third Song.

THoſe that will fauſe be, muſt hold,
 The true Catholike Faſhion,
 And keepe it wholly, if they would
 Escape eternall death.
 Which Faſhion a *Trinitie* adores
 In *One*; and *One* in *Three*:
 So, as the *Subſtance* being one,
 Diftinct the *Persons* be.

2
 One *Person* of the *Father* is,
 Another of the *Sonne*;
 Another of the *Holy Ghoſt*,
 And yet their *Godhead* one :
 Alike in *glorie*; and in their
Eternitie as much :
 For, as the *Father*, both the *Sonne*,
 And *Holy-Ghoſt* is ſuch.

3
 The *Father* *uncreate*, and ſo
 The *Sonne*, and *Spirit* be :
 The *Father* he is *Infinite* ;
 The other two as *He*,
 The *Father* an *Eternall* is,
Eternall is the *Sonne* :
 So is the *Holy Ghoſt*; yet, theſe
Eternally but *One*.

4
 Nor ſay we there are *Infinites*,

Or

Or *vncreated* Three,
For, there can but one *Infinite*,
Or *vncreated* be,
So *Father*, *Sonne*, and *Holy Ghost* ;
All three *Almighty*es are ;
And yet, not three *Almighty*es tho,
But only One is there.

5

The *Father* likewise GOD and LORD :
And GOD and LORD the *Sonne* ;
And GOD and LORD the *Holy Ghost*,
Yet GOD and LORD but One.
For, though each *Person* by himselfe,
We GOD and LORD confess :
Yet *Christian Faith* forbids that we
Three GODS or LORDS profess.

6

The *Father* nor *begot*, nor made ;
Begot (not made) the *Sonne* ;
Made, nor *begot* the *Holy Ghost*,
But a *Proceeding-One*.
One *Father*, not three *Fathers* then :
One only *Sonne*, not three ;
One *Holy Ghost* we doe confess,
And that no moe they be.

7

And Iesse, or greater then the rest,
This *Trinitie* hath none ;
But they both *Coeternal* be,
And *equall* eu'ry one,
He therefore that will faued be,
(As we haue said before)

I

Muſt

Must *One* in *Three*, and *Three* in *One*,
Beleeue, and still adore.

8

That *Iesus Christ* incarnate was
He must beleeue with this ;
And how that both the *Sonne* of *GOD*,
And *GOD* and *Man* he is.
GOD, of his *Fathers* substance pure ;
Begot ere *Time* was made ;
Man, of his *Mother*'s substance borne,
When *Time* his sulness had.

9

Both perfect *GOD*, and perfect *Man*,
In *Soule*, and *Flyȝ*, as we :
The *Fathers* equal, being *God* :
As *Man*, beneath is *He*.
Though *God* and *Man* ; yet but one *Christ* :
And to difpose it fo,
The *Godhead* was not turn'd to flesh,
But *Manhood* tooke thereto.

10

The *Substance* vncoufis'd ; He one
In *Person* doth subfift :
As *Soule* and *Body* make one *Man* ;
So *God* and *Man* is *Christ* :
Who fuffed, and went downe to *Hell*,
That we might faued be ;
The third day he arofe againe,
And *Heau'n* ascended he.

11

At *God* the *Fathers* right-hand, there
He sits, and at the *Doome*,

He

He to adiudge both quicke and dead,
From thence againe shall come.
Then all men with their Flesh shall rise,
And he account require.
Well doers into Bliffe shall goe,
The Bad to endlesse Fire.

Veni Creator.

THIS is a verie ancient Hymne composed in Latine Rime, and commonly called *Veni Creator*; because those are the first words of it. By the Canons of our Church it is commanded to be said or sung at the Consecration of Bisbops, and at the Ordination of Ministers, &c. It is therefore here transtated fittable for fittable, and in the same kind of measure which it hath in the Latine.

SONG. XLIV.

C: Ome Holy Ghost, the Maker, come; Take in
 D: the Soules of thine thy place: Thou whom our
 D: I 2 Hearts

Hearts had being from, Oh, fill them with thy
 heauenly grace. Thou art that Comfort from aboue,
 The highest doth by gift impart; Thou spring
 of Life, a fire of Loue, And the anointing Spirit art :
 2 Thou

2

Thou in thy *Gifts* art manifold,
GODS right-hand Finger thou art, LORD ·
 The *Fathers promise* made of old ;
 Our tongues enriching in the *Word*.
 Oh ! give our blinded Sences *Light* ;
 Shed *Love* into ech heart of our,
 And grant the Bodies feeble plight,
 May be enabled by thy powre.

3

Farre from vs drue away the *Foe*,
 And let a speedy *Peace* enfue.
 Our *Leader* alfo be, that so
 We eu'ry danger may efchew.
 Let vs be taught the blessed *Creede*
 Of *Father*, and of *Sonne*, by *Thee* ;
 And how from *Both* thou doft proceede,
 That our *Belife* it still may be.

To Thee, the Father, and the Sonne ;
(Whom past and prefent times adore)
The One in Three, and Three in One,
All glorie be for enermore.

Here ends the first Part of the *Hymnes*
 and *Songs* of the *Church*.



THE SECOND PART
OF THE HYMNES
and SONGS of the
CHVRCH.

The Preface.

Every thing hath his Season, saith the *Preacher, Eccl. 3.* And S. *Paul adiudiceth, that all things shoulde be done Honestly, in Order, and to Edification, 1. Cor. 14.* Which Counsell the *Church* reli- giouslie heeding (and how by obseruation of *Times*, and other circumstances, the memorie and capacities of weak people were the better asfifted;) It was provided, that there shoulde be Annual *Com- memorations* of the principall *Mysteries* of our Redemption: and certaine particular daies were dedicated to that purpose; as nigh as might be ghe- ffed for the most part vpon those very feasons of the yeare, in which the feuerall *Mysteries* were accomplished. And, indeede, this is not that Heathenish or Idolatrous herieing of *Times*, reprehended in *Isaiah 47.* Nor such a Jewish or superstitious obseruation of *Dayes*, and *Moneths*, and *Times*, and *Years*, as is reprooved by S. *Paul, Gal. 4.* Nor a tolleration for idlenesse, contrarie to the fourth Commandement: But a Christian and warrantable obseruation, profitably ordained, that things might bee done in order; that the vnderstanding might be the better edified: that the memorie might be the oftner refreshed; and that the devotion might be the more stirred vp.

It is true, *That we ought to watch every houre:* But if the *Church* had not by her authoritie appointed set daies and houres to keepe vs awake in, some of vs, would hardly watch one houre. And therefore those, who haue zeale according to knowledge, doe not only religiouly obserue the *Churches* appointed *Times*; but doe by her example voluntarily also appoint vnto themselues certaine daies, and houres of the day for Christian exercises

exercises. Neither can any man suppose this commendable obseruation of *Feasts* (neither burthensome by multitude, nor superstitious by institution) to be an abridgement of Christian libertie, who, as he ought to doe, beleeveth, that the *Service of God is perfect freedome*. Wee perswade not, that one day is more holy then another in his owne nature: but admonishe that those be reverently and Christianly obserued, which are vpon so good ground, and with prudent moderation dedicated to the worship of God. For, it cannot be denied that euen those who are but coldly affected to the *Churches* ordinances in this kinde, doe neuertheleſſe often apprehend the *Mystery of Christ's Natiuitie and Paſſion*, vpon the daies of commemmorating them, much more feelingly then at other times: and that they forget alſo ſome other *Mysteries* alſogether, vntill they are remembred of them by the diſtinction, and obſeruation of times vſed in the *Church*.

Thoſe things confidered; and because there be many, who through ignorance rather then obſinacie, haue neglected the *Churches* ordinance in this point, here are added to thoſe Songs of the *Church*, which were either taken out of the *Canonicall Scripture*, or anciently in vſe: certaine other ſpirituall *Songs* and *Hymns*, appropriated to thoſe Daies and Occasions which are moſt obſeruable throughout the year. And before each ſeuerall *Hymne*, is prefixed a brief Preface alſo to declare their vſe, and the purpose of each *Commemoration*. That ſuch, who haue heretofore through ignorance contemned the *Churches* discipline therein, might behaueme themſelues more reverently hereafter, and learme not to ſpeake euill of thoſe things they vnderſtand not.

Aduent Sunday.

THe Aduent is that for Christmas, which Iohn Baptift was to Christ (euen a Fore-runner for Preparation. And it is called the Aduent (which signifieth Comming: because the Church did vſually from that time vntill the Natiuitie commemmorate the ſeverall comings of Christ, and inſtruct the people concerning them. Which Comings are thefe, and the like: His Conception by which he came into the Virgin wombe: His Natiuitie, by which he came (as it were) further into the world: His coming to Preach in his owne Perfon: His coming by his Minifters; His coming to Ierusalem: The coming of the Holy-Ghoſt: His Spirituall coming which he vouchlaſſeth into the heart of euerie Regenerate Christian: And finally, that laſt Comming of his, which ſhall be unto Iudgement, &c. All which Comings

nings are comprehended in these three ; his *Coming* to men, into men, and against men : to men, by his Incarnation ; into men, by Grace ; against men, to Judgement.

SONG XLV.

Sing this as the ninth Song.

¹
W^Ihen *Iesu Christ* incarnate was,
To be our *Brother* then came he :
When into vs he comes by grace,
Then his beloved *Spouse* are wee :
When he from Heau'n descends agen,
To be our *Judge* returnes he then.

²
And then, despaire will thofe confound,
That his first *Comings* nought regard ;
And thofe, who till the *Trumpet* found,
Confume their Leaſures vuprepar'd :
Curſt be thofe pleafures, cry they may,
Which droue the thought of this away.

³
The *Iewes* abieſt yet remaine,
That his first *Aduent* heeded not ;
And thofe fife *Virgins* knockt in vaine,
Who to prouide them Oyle forgot :
But ſafe and bleſſed thofe men are,
Who for his *Comings* doe prepare.

⁴
O let vs therefore watch and pray,
His times of *Visiting* to know ;
And lieue fo furniſht, that we may,
With him unto his *wedding* goe :

Yea,

Yea, though at midnight he should call,
Let vs be readie, *Lampes* and all.

5

And so prouide before that *Feast*,
Which *Christ* his *comming* next doth mind,
That He to come and be a Guest
Within our hearts may pleasure find :

And we bid welcome with good cheare
That *Comming* which so many feare.

6

Oh come, LORD Iesu, come away ;
(Yea, though the world it shoud deterre)
Oh let thy *Kingdome come* we pray,
Whoſe comming moſt too much deferre :
And grant vs thereof fuch foreſight,
It come not like a Theefe by night.

Christmas Day.

This Day is worthily dedicated to be obſerved in remembrance of the bleſſed Natuſie of our Redeemer Iefus Chrift. At which time it pleſed the Almighty Father to ſend his only be gotten Sonne into the world for our ſakes ; And by an unſpeakable union to iayne in one perſon God and Man, without conuulfion of Natures, or poſſibility of ſeparation. To exprefe therfore our thankfullneſſe, and the ioy we ought to haue in this loue of God ; there hath beene antiquitie, and is yet continued in England (above other Countries) a neigheborly and plentifull hofpitallity, in invitint and (without invitation) receiving unto our well furniſhed Tables our Tenants, Neighbores, Friends, and Strangers, to the honour of our Nation, and encreafe of amitie and freehearted kinderneſſe among vs ; but moſt of all to the refreshing of the Bowells of the Poore (being the moſt Christian ſeue of ſuch Feſtualls) Which charitable, and good Engliſh custome, hath of late beene ſeafonably readuanced by his Maieſties gratiouſe care, in commanding our Nobilitie

tie and Gentrie to repaire (especially at such times) to their Country Man-
sions.

SONG. XLVI.

I
As on the night before this happy Morne,
 A blessed Angell vnto Shepheards told,
 Where (in a stalle) he was poorely borne,
 Whom, nor the earth, nor Heau'n of heau'ns can hold :
 Through Bethlem rung
 This newes at their returne ;
 Yea, Angells fung,
 That God with vs was borne :
 And they made mirth becaufe we should not mourne.

CHORVS.

Their Angell-Caroll sing we then,
 To God on high all glorie be,
 For Peace on earth befloweth he,
 And sheweth fauour unto men.

2
 This fauour Chrifl vouchsafed for our sake,
 To buy vs Thrones, he in a Manger lay.
 Our Weakenesse tooke, that we his Strength might take,
 And was difrob'd, that he might vs array ;
 Our flesh he wore,
 Our Sinne to weare away.
 Our Curse he bore,
 That we ecape it may.
 And W^cst for vs, that we might sing for aye.

CHO-

Song 47.

135

CHORVS.

*With Angells therefore sing agen,
To God on high all glorie be;
For Peace on Earth beforweh he;
And sheweth fauour unto men.*

Another for Christmas day.

SONG. XLVII.

A: *Song of Ioy vnto the Lord we sing, And publish*

B: *forth the Fauours he hath showne: We sing his*

C: *praise, from whom all Ioy doth spring, And tell*

D: *abroad*

abroad the wonders he hath done; For, such were

neuer since the world begun. *His loue therefore, oh*

let vs all confesse, And to the Sonnes of men his workes

exprefse.

2 As

2

As on this *Day*, the *Sonne of God* was borne :
 The bleffed *Word* was then *incarnate* made ;
 The *Lord*, to be a *Servant* held no fcorne ;
 The *Godhead* was with *humane* nature clad ;
 And *Fleſh*, a Throne aboue all *Angells* had.

His Loue therefore, oh let vs all confeſſe,
And to the Sonnes of men his workes exprefſe.

3

Our *Sinne* and *Sorowes* on himſelfe he tooke,
 On vs his *blife* and *goodnes* to beſtow,
 To viſit *Earth*, he *Heauen* a while forſooke ;
 And to aduaſe vs *high*, deſcended *low* ;
 But with the ſinfull *Angells* dealt not ſo.

His Loue therefore, oh let vs all confeſſe,
And to the Sonnes of men his workes exprefſe.

4

A *Maid* conceiu'd, whom *Man* had neuer knowne :
 The *Fleſe* was moiftned where no raine had beene :
 A *Virgin* ſhe remains, that had a *Sonne* ;
 The *Buſt* did flame that ſtill remained *greene* ;
 And this befell when *God with vs* was ſcene.

His Loue therefore, oh let vs all confeſſe,
And to the Sonnes of men his workes exprefſe.

5

For ſinfull man all this to paſſe was brought,
 As long before the *Prophets* had foreſpoke :
 So, he that firſt our shame and ruine wrought,
 Once brui'd our *heel*, but now is *head* is broke ;
 And he hath made vs whole, who gaue that ſtroke.

His

*His Loue therefore, oh let vs all confesse,
And to the Sonnes of men his workes exprefse.*

5

The *Lambe* hath plaid deuouring *Wolues* among,
The *Morning flarre* of *Jacob* doth appeare
From *Ieffes* Roote our *Tree of Life* is sprung,
And all Gods words (*in him*) fulfilled are.

Yet wee are flacke his praises to declare.

*His Loue therefore, oh let vs all confesse,
And to the Sonnes of men his workes exprefse.*

The *Circumcifion*, or *New-yeares Day*.

THE Church solemnizeth this Day, commonly called New-yeares day, in memoriall of our Saviours Circumcifion; that remembiring how when he was but eight daies old, hee began to smart, and flied his blood for vs, we might praife him for the same; and that with due thankfullnesse, considering how eaſe a Sacrament hee hath left vs; inſtead of that bloodie-one which the Law enioyed) wee might bee prouoked to bring forth the fruite of Regeneration.

SONG. XLVIII.

Sing this as the 44. Song.

THIS Day thy flesh, oh *Christ* did bleed,
Markt by the *Circumcifion* kniſe:
Because the *Law*, for mans miſdeed,
Requird that Earneſt of thy life.
Those droppes deuin'd that ſhowere of blood,
Which in thine *Agonie* beganne:
And that great ſhowere foreflew'd the *Flood*,
Which from thy Side the next day ranne.

2 Then

2

Then, through that milder *Sacrament*,
 Succeeding this ; thy Grace inspire ;
 Yea, let thy smart make vs repent,
 And circumcized hearts desire.
 For, he that either is *baptiz'd*,
 Or *Circumcis'd* in flesh alone,
 Is but as an *uncircumcis'd*,
 Or as an *vnbaptiz'd*-one.

3

The yeare anew we now begin,
 And outward gifts receiu'd haue we ;
 Renue vs also, *Lord*, within,
 And make vs *New-yeares-giftes* for thee :
 Yea, let vs with the paſſed *yeare*,
 Our old affections cast away ;
 That we *new Creature* may appeare,
 And, to redeeme the Time affay.

Twelfe day, or the Epiphanie.

TWelfe Day, otherwise called the Epiphanie, or the day of Manifestation is celebrated by the Church, to the praise of God, and in memoriall of that blessed and admirabile discouerie of our Sauiours birth, which was vouchſed unto the Gentiles shortly after it came to paſſe. For, as the Shepheards of the Iewes were warned thereof, and directed to the place by an Angell from heaven. So the Magie of the Gentiles received the ſame particular notice of it, by a Starre in the Eaſt, that both Iewes and Gentiles might bee left inexcusable, if they came not to his Worſhip. This day is offered also in commemoration of our Sauiours Baptisme, and of his firſt miracle in Canaan, by which he was likewife manifested to bee the Sonne of God.

SONG.

SONG XLIX.

Sing this as the 41 Song.

¹
 That fo thy blessed birth, oh *Christ*,
 Might through the world be spread about,
 Thy *Starre* appeared in the *Eaſt*,
 Whereby the *Gentiles* found thee out ;
 And offring Thee *Mirr̄h*, *Incense*, *Gold*,
 Thy threefold *Office* did vnfold.

²
 Sweet *Iesuſ*, let that *Starre* of thine,
 Thy Grace, which guides to finde out thee,
 Within our hearts for euer thine,
 That thou of vs found our maift bee ;
 And thou shalt be our *King* therefore,
 Our *Priest* and *Prophet* euermore.

³
 Teares that from true repentance drop,
 Instead of *Mirr̄h* present will wee :
 For *Incense*, wee will offer vp
 Our *Praiers* and *Praises* vnto thee ;
 And bring for *Gold* each *pious* *deed*,
 Which doth from fauing-faith proceed.

⁴
 And as thofe *Wifemen* neuer went,
 To viſit *Herod* any more :
 So, finding Thee, we will repent
 Our courfes follow'd heretofore ;
 And that we homeward may retire,
 The Way by Thee we will enquire.

The

The Purification of S. Marie the Virgin.

According to the time appointed in the Lawe of Moses, the blessed Virgine A.S. Marie reckoned the dates of Purification, which were to bee obserued, after the birth of a male Childe. And then, as the Law commanded, presented both her Sonne, and her appointed Offering in the Temple. Partly therefore, in commemoration of that her true obedience to the Law; and partly to memorize that presentation of our Redeemer (which was performed by his blessed Mother, as her Purification) this Annuerfarie is worthily obserued.

SONG. L.

Sing this as the ninth Song.

NO doubt but Shee that had the grace,
Thee, in her wombe, oh Christ, to beare,
And did all woman-kinde surpaſſe,
Was hallow'd by thy being there,
And where the *Fruit* so holy was,
The birth could no pollution caufe.

²
Yet, in obedience to thy *Law*,
Her *Purifying rites* were done
That we might leарne to stand in awe,
How from thine ordinance we runne;
For, if we disobedient be
Vnpurified Soules haue we.

³
Oh, keepe vs *Lord*, from thinking vaine,
What by thy Word thou ſhalt command.
Let vs be ſparing to complaine,
On what we doe not vnderſtand;

K

And

And guide thy *Church*, that Shee may stll
Command according to thy will.

⁴
Vouchsafe, that with one ioynt-consent
Wee may thy praies euer sing :
Prefereue thy *Scamelese Roabe* vngrent,
For which, so many, *Lots* doe fling.
And grant, that being purifi'de
From Sinne, we may in loue abide.

⁵
Moreouer, as thy *Mother* went
(That holy and thrise blessed *Maid*)
Thee in thy Temple to present,
With perfect humane flesh arraide :
So, let vs offer'd vp to Thee,
Replenisht with thy Spirit be.

⁶
Yea, let thy *Church*, our *Mother* deare,
(Within whose wombe new-borne we be)
Before thee at her time appeare,
To gue her Children vp to Thee ;
And take for purified things,
Hrr, and that *Offring* which the brings.

The first day of *Lent*.

THE obseruation of Lent is a profitable institution of the Church, not abridging the Christian libertie of meates, but intended for a meanes to helpe to set the spirit at libertie from the flesh. And therefore this Fast confesseth, not altogether in a formall forbearance of this or that food, but in a true mortification of the hodie. For, abstinence from flesh onely (wherein we ought to be obedient also to the higher powers) more tendeth to the encrease of plentie and well ordering things in the Common-wealth, then to a spirituall

ritnall Discipline. Because, it is apparent wee may pamper our selues, as well with what is permitted, as with what is forbidden. This commendable obseruation, which every man ought to obserue, so far forth as he shall be able, and his spirall necessities requires, was appointed; partly to commemmorate our Sauours miraculouſe falling, whereby hee satisfied for the gluttonie of our fyſt Parents; And (at this ſeaſon) partly to coole our wanton blood, which at this time of the yeare is apteſt to bee inflamed with euill concupiſcences; and partly alſo, to prepare vs the better, both to meditate the paſſion of our Sauour, which is alwaies commemmorated about the end of Lent, and, to fit vs to receiue the bleſſed Sacrament of his laſt Supper, to our greater comfort.

SONG LI.

Sing this as the 44. Song.

¹
T_{hy} wondrous *Faſting* to record,
And our rebellious flesh to tame,
A holy *Faſt* to thee, Oh Lord,
We haue intended in thy name :
Oh ſanctifie it wee thee pray,
That wee may thereby honour Thee ;
And, fo diſpoſe vs, that it may
To our aduantage alſo be,

²
Let vs not grudgingly abſtaine ;
Nor ſecretly the Gluttons play ;
Nor openly, for glorie vaine,
Thy *Churches* ordinance obey :
But, let vs fast as thou haſt taught,
Thy rule obſeruing in each part,
With fuch intentions as we ought,
And with true ſinglenesse of heart.

³
So, thou ſhalt our *Deuotions* bleſſe,
K 2

And

And make this holy *Discipline*
 A meanes that longing to suppreffe,
 Which keeps our will so crofte to thine :
 And though our strictest *Faylings* faile,
 To purchase (of themselues) thy Grace ;
 Yet they, to make for our auaile,
 By thy deferuings shall haue place.

True *Faſing* helpfull oft hath beene,
⁴The wanton flesh to mortifie ;
 But, takes not off the guilt of finne ;
 Nor, can we merit ought thereby :
 It is thine *Ablſcence*, or none,
 Which merit fauour for vs must ;
 For, when our gloriouſt works are done ;
 We perish, if in them we truft.

The *Annuntiation of Mary*.

THE Church hath dedicated this Day to memorize the *Annuntiation of the blessed Virgin S. Mary, who was about this time of the yeare sauted by the Angell Gabriel : and we ought to sanctifie it with praizing God for that vnxexpressable mysterie of our Sauours Conception, which was the happy newes the holy Angell brought unto his Mother. Nothing in the World is more worthy to be spoken of then this fauour ; and yet nothing more vnſpeakeable.*

SONG LII.

Sing this as the 44. Song.

O Vr hearts, oh blessed God encline,
 Thy true affection to embrace,
 And that humilitie of thine

Which

Which for our sakes vouchsafed was.
 Thy Goodnesse teach vs to put on,
 As with our Nature thou werst clad,
 And so to minde what thou haft done,
 That we may praiſe Thee, and be glad.

2

For, thou not onely heldſt it meet,
 To ſend an Angell from aboue,
 An humble Maide on earth to greet,
 And bring the meſſage of thy loue ;
 But, laying (as it were) afide
 Thoſe glories none can comprehend,
 (Nor any mortall eies abide)
 Into her Wombe thou diſt descend.

3

Beſtow thou alſo thy reſpect,
 On our deſpis'd and low degree ;
 And Lord, oh doe not vs neglect,
 Though worthy of contempt we be.
 But, through thy Meſſengers prepare,
 And hallow fo our hearts, we pray,
 That (thou conceiued being there)
 The Fruites of Faſh bring forth we may.

Palme Sunday.

Palme Sunday is ſo caſt, by reaſon it was vpon that day, in which Iefus riding to Ieruſalem (according to the Prophets) the people ſtrowed the way for him with their Garments, and the Branches of the Palme-tree. And indeed, it was in a manner the day of Proclaiming him King, as the Friday following was the day of his Coronation. Worthy therefore it is comemo-rated. And manie excellent Myſteries are therely brought to remembrance, which but for this Annuerſarie, moſt would forget, and manie perhaps neuer come to knew.

K 3

SONG.

SONG LIII.

Sing this the third Song.

1

WHen *Iesus* to *Jerusalem*,
 (And there to suffer) rode ;
 The people all the way for him,
 With *Palme* and *Garments* strow'd.
 And though he did full meekly ride,
 And poorly on an *Affe*,
Hosanna to the King, they cri'd,
 As he along did passe.

2

His glorie, and his royll right
 (Eu'n by a power diuine)
 As if in worldly pomps deceipt,
 Through pouerty did shine ;
 And though the greater fort did frowne,
 If exerciz'd his power,
 Till he himselfe did lay it downe,
 At his appointed houre.

3

Possession of his *House* he got ;
 The Merchants thence expel'd ;
 And, though the *Priests* were mad therat,
 His *Lectures* there he held.
 Oh ! how should any be so dull,
 To doubt who this might be !
 When they did things so wonderfull,
 And workes so mightie see.

4

Lord, when to vs thou drawest nigh,
 Instruct vs Thee to know ;

And

And to receiue Thee ioysfully,
 How meane fo're in shew :
 Yea, though the rich, and Worldly wife,
 When we thy praises sing,
 Both Thee and vs, therefore, despise,
 Be thou approu'd our *King*.

Thursday before Easter.

A *S*upon this Day our blessed Sauiour, eating the Passeouer with his Disciples, Instituted their blessed Sacrament of his Last Supper. Afterward hee washed their feet; prayed for them, and all the faithfull generation; instructed them; comforted them; warned them of what shoule come to passe, both concerning themselves & his own death & Resurrection; promised to send them a Comforter, & expressed many other excellent things for the confirmation of their faith. Then departing to a Garden, he praying, fell into his most bitter Agonie; which having overcome, he was that night betrayed and forsaken of all his Disciples. In commemoration of which passages, the Church holds this yearly assembly, that our pious affections towards our Redeemer, may be stirred vp to his glory and our comfort.

SONG. LIV.

Sing this as the ninth Song.

¹
 A Holy Sacrament this day,
 To us thou didst, oh *Lord*, beneath ;
 That by the same preferue we may
 A blest Memoriall of thy Death :
 Whereof, oh let vs so partake,
 We may with Thee one Body make.

²
 Thy Holy Supper being done,
 (The last which thou vouchsafedst here)

K 4

By

By Thee, the feet of eu'ry one
Of thy Disciples wash'd were ;
To which humilitie of thine,
Our haughtie minds doe thou encline.

³
The rest of that day thou didst vise,
To pray, to comfort, and aduise,
None might (when thou wert gone) abuse
Thy Friends, or make of them a prize ;
Yet, when thy pleasure thou hadst fad ;
By one of thine thou wert betraide.

⁴
And lo, that night they all did flie,
Who sat so kindly by thy side ;
Eu'n he, that for thy loue would die,
With Oaths and Curfes thee deni'd :
Which to thy Soule more nigh did goe,
Then all the wrongs thy Foes could doe.

⁵
Sweet *Iesus* teach vs to conceiue,
How neare vnto thy heart it froke,
When thy *Beloued* Thee did leaue,
And thou didst backe vpon him looke ;
Wee may hereafter nigh Thee keepe,
And for our past denials weepe.

⁶
Vea, let each passage of this day,
Within our hearts be grauen so,
That minde them we for euer may,
And still thy promise truft vnto :
So our affections shall to thee
In life and death vnchanged be.

Friday

Friday before Easter.

THIS Day wee commemmorate the infufferable Passion of Iesu Christ, our blessed Redeemer; who was at this season of the yere delightfully crucified by Pilate, and the Iewes. Every day we ought seriously to thinke upon it by our selues: But this day wee ought to meeete about it in the publike Assemblies, that we might prouoke each other to compunction of heart, to renew the memorie of it; and to move those that haue not yet taken notice therof, to come along with us to haire the glory of his unmatched sorrow, who for the loue of vs tooke vpon himselfe those punishments which our wickednesse deserved.

SONG. L V.

Sing this as the 24 Song.

YOV that like heedlesse Strangers passe along,
As if noughe here concerned you to day :
Draw nigh and haire the faddest Pafion Song,
That euer you did meet with in your way :
So sad a Storie ne're was told before,
Nor shall there be the like for euermore.

2

The greatest King that euer wore a Crowne,
More then the basest Vassall was abus'd ;
The truest Louer that was euer knowne,
By them he lou'd was most vnkindly vs'd :
And he that liu'd from all transgrefsiions cleare,
Was plagu'd for all the finnes that euer were.

3

Eu'n they, in pitty of whose fall he wept,
Wrought for his ruine, whilſt he fought their good ;
And watched for him when they shoulde haue slept,

That

That they might quench their malice in his blood :
 Yet (when their bonds frō him he could haue thrown)
 To faue their lies, he daign'd to lose his owne.

⁴
 Thoſe, in whose hearts compaſſion ſhould haue beene,
 Infuſt o're his poore affliſted foule ;
 And thoſe that nothing ill in him had ſene,
 (as guiltie) him accuſ'd of treafon foule :
 Nay, him (that neuer had one idle thought)
 They, for blaſpheming, vnto Judgment brought.

⁵
 Where ſome to aske him vaine demands begin,
 And ſome to make a ſport with him deuife :
 Some, at his anſwers and behauour grinne ;
 And ſome doe ſpit their filth into his eies :
 Some giue him blows, ſome mooke, and ſome reuile :
 And he (*Good heart*) fits quiet all the while,

⁶
 Oh, that where ſuſh a throng of men ſhould be,
 No heart was found fo gentle to relent !
 And that fo good and mecke a *Lambe* as he,
 Should be fo vs'd, and yet no teare be ſpent !
 Sure, when once malice fills the heart of man,
 Nor ſtone nor ſteele can be fo hardned than.

⁷
 For, after this, his cloaths from him they ſtript ;
 And then, as if ſome *Slaue* this *Lord* had beene,
 With cruell Rods and Scourges him they whipt,
 Till wounds were ouer all his body ſene :
 In purple clad, and crowned too with thorne
 They let him forth, and honourd him in ſorne.

And

8

And when they saw him in so sad a plight,
As might have made a flintie heart to bleed,
They not a whit recanted at the sight ;
But in their hellish fury did proceed :

Away with him, away with him, they said,
And Crucifie him, Crucifie him, cride.

9

A *Croffe* of Wood that huge and heauy was,
Vpon his bloodie shoulders next they lay ;
Which onward to his *Execution place*,
He carri'd, till he fainted in the way :

And when he thither weake and tyred came,
To give him rest, they nail'd him to the same.

10

Oh ! could we but the thousandth part relate,
Of those Afflictions which they made him beare,
Our hearts with paffion would difsolue thereat,
And we shoud fit and weepe for ever heare ;
Nor shoud we glad againe hereafter be,

But that we hope in glory him to fee.

11

For, while vpon the *Croffe* he pained hung,
And was with foule-tormentings alfo griev'd ;
(Farre more then can be told by any tongue,
Or, in the hearts of mortalls be conceiu'd)

Thoſe, for whoſe fake he vnderwent ſuch paine,
Reioyc't thereat, and held him in disdaine.

12

One offer'd to him Vinegar and Gall ;
A ſecond did his Pious Workes deride ;
To dicing for his Roabs did others fall ;

And

And many mock't him when to God he cride :
 Yet he, as they his paine still more procur'd,
 Still lou'd, and for their good the more endur'd.

¹³
 But though his matchleſſe *Loue* immortall were,
 It was a mortall Body he had on,
 That could no more then mortall Bodies beare ;
 Their malice therefore did preuale thereon :
 And loe, their vtmost furie hauing tri'de ;
 This *Lambe of God* gave vp the *Ghoſt* and di'de.

¹⁴
 Whose Death, though cruell unrelenting Man,
 Could view, without bewailing or affright ;
 The *Sunne* grew darke, the *Earth* to quake began ;
 The *Temple Vaille* did rend afunder quite :
 Yea, hardcſt *Rocks* therewith in pieces brake ;
 And *Granes* did open, and the *Dead* awake.

¹⁵
 Oh therefore, let vs all that preſent be,
 This *Innocent*, with moued foulſes embracce :
 For, this was our *Redeemer*, this was hee,
 Who thus for our vnkindneſſe vied was ;
 Eu'n *He*, the cursed *Iewes* and *Pilate* flew,
 Is *He* alone of whom all this is true.

¹⁶
 Our finnes of *Spight*, were part of thofe that day,
 Whofe cruell *Whips* and *Thornes* did make him ſmart ;
 Our *Liſts* were thofe that tir'd him in the *Way* ;
 Our want of *Loue* was that which pierc't his *Heart* :
 And ſtill when we forget, or ſleight his paine,
 We crucifi and torture him againe.

Eaſter

Easter Day.

THis Day is solemnized in memoriall of our Sauours blessed Resurrecciōn from the dead. Vpon which (as the Members with their Head) the Church began her ioyfull triumph over Sinne, Death, and the Diuell; And hath therefore appointed, that to record this Mysterie, and to stir vp thankfull revoyings in our hearts, there shoulde be an annuell Commemoration thereof. And that we might in charitable Foasts and Christian glee, exprefse the ioy of our hearts to the Glorie of God, to the Comfort of our Brethren, to the increasē of Charitie one towards another, and to the confirmation of a true ioy in our selues.

SONG, LVI.

Sing this as the 44. Song.

I

THis is the Day the LORD hath made,
And therin ioyfull we will be;
For, from the blacke infernall flade,
In triumph backe return'd is *He*:
The fnares of *Satan*, and of *Death*,
He hath victoriouly vndone,
And fast in Chaines he bound them hath,
His *Triumph* to attend vpon.

2

The *Graue*, which all men did detest,
And held a Dungeon full of feare,
Is now become a *Bed* of rest,
And no fuch terrors finde we there.
For, *Iesus Christ* hath tooke away
The horrour of that loathed *Pit*;
Eu'n euer since that glorious Day,
In which himselfe came out of it.

His

3
 His *Mockings*, and his bitter *Smarts*,
 He to our prafe and eaſe doth turne,
 And all things to our ioy conuarts,
 Which he with heauie heart hath borne :
 His *broken Fleſh* is now our Food ;
 His *Blood* he ſhed, is euer ſince (good
 That *Drinke*, which doth our Soules moſt
 And that which ſhall our foulneſſe cleaſe.

4
 Thoſe *Wounds* ſo deepe, and torn ſo wide,
 As in a *Rocke*, our ſhelters are ;
 That, which they pierced through his ſide
 Is made a *Doue hole* for his *Deare* ;
 Yea, now we know, as was foretold,
His Fleſh did no corruption ſee ;
 And that *Hell* wanted ſtrength to hold
 So ſtrong, and one ſo bleſt as He.

5
 Oh, let vs praife his *Name* therefore,
 (Who thus the uppere hand hath wonne)
 For, we had elſe, for euermore
 Beene loft, and vtterly vndone :
 Whereas this Fauour doth allow,
 That we with boldneſſe thus may ſing ;
Oh Hell, where is thy conuict now?
And thou (oh Death) where is thy fling?

Ascencion Day.

Aſter Iefus Christ was riſen from the dead, and had many times ſhowed
 himſelfe unto his Diſciples, he waslifted from among them, and they
 beheld

beheld him ascending vp into Heauen, till a Cloud tooke him out of their sight: In memorie of which Ascencion, and to praife God for so exalting the humane Nature to his owne glorie, and our auaantage, the Church worthilye celebrated this Day, and hath commended the obseruacion therof to her Children.

SONG LVII.

Sing this as the third Song.

TO GOD, with heart and cheerefull voice,
A Triumph-Song we sing ;
And with true thankefull hearts reioyce,
In our Almighty King ;
Yea, to his Glory we record,
(Who were but dust and clay)
What honour he did vs afford,
On his Ascending Day.

2

The Humane Nature, which of late,
Beneath the Angells was ;
Now raised from that meaner state,
Aboue them hath a place :
And at Mans feet all Creatures bow,
Which through the whole world be ;
For, at GODS right-hand throane now,
In Glory fitteth He.

3

Our LORD, and Brother, who hath on
Such Flesh, as this we weare,
Before vs vnto heauen is gone,
To get vs places there ;
Captiuie was Captin'd then,
And he doth from aboue

Send

Send ghostly presents downe to men,
For tokens of his *Love*.

4
Each *Dore* and Euerlafling *Gate*,
To him hath lifted beene ;
And in a glorious wife therat,
Our *King* is entred in ;
Whom if to follow we regard,
VVith case we safely may ;
For, he hath all the meancs prepar'd,
And made an open way.

5
Then follow, follow on apace,
And let vs not forgoe
Our *Captaine*, till we win the place,
That he hath seal'd vnto :
And for his Honour, let our voice
A shout fo heartie make,
The *Heau'ns* may at our mirth reioyce,
And *Earth* and *Hell* may shake.

Pentecost, or Whitsunday.

After our Sauiour was ascended, the fiftieth day of his Resurrection, and
A iust at the leuens Feast of Pentecost, the Holy Ghoſt (our promised
Comforter) was ſent downe vpon the Diſciples aſembled in Ierusalem, ap-
pearing in a viſible forme, and miraculoſly filling them with all manner of
ſpirituall gifts, and knowledge, tending to the diuine worke they had in hand:
Wherby, they being formerly weake, and ſimplē men, were immediately en-
abled to reſiſt all the powers of the kingdome of Darkneſſe, and to lay thofe
ſtrong foundations, vpon which the Churche now ſtandeth, both to the glory
of GOD, and our ſafety. In remembrance therefore of that great miracu-
lous myſterie this Day is ſollemnized.

SONG.

SONG. LVIII.

Sing this as the third Song.

EXceeding faithfull in thy VVord,
 And iust in all thy waises,
 VVe doe acknowledge thee, oh L O R D ,
 And therefore giue thee praise :
 For, as thy promife thou didſt pasſe,
 (before thou wentſt away)
 Sent downe thy *Holy-Spirit* was,
 At his appointed day.

²
 VVhile thy *Disciples* in thy Name,
 Together did retire,
 The *Holy-Ghost* vpon them came,
 In *Clouen Tongues* of Fire,
 That in their calling they might be
 Confirmed from *above*,
 As thou wert when he came on thee,
 Descending like a *Doue*.

³
 Whereby thoſe men that ſimple were,
 And fearefull till that howre,
 Had knowledge at an iſtant there,
 And boldneſſe arm'd with powre ;
 Receiuing gifts ſo manifold,
 That (ſince the world begun)
 A wonder feldome hath beene told,
 that could exceed this one.

⁴
 Now alſo, bleſſed *Spirit*, come ;
 Vnto our Soules appeare : L

And

And of thy Graces showre thou some
 On this *Assembly* here :
 To vs thy *Doue-like* meekenesse lend,
 That humble we may be,
 And on thy siluer wings ascend,
 Our Sauiour *Chyf* to fee.

5
 Oh, let thy *Clouen-tongues*, wee pray,
 So rest on vs agen,
 That both thy truth confesse we may,
 And teach it other men,
 Moreover, let thy heauenly *Fire*
 (Enflamed from aboue)
 Burne vp in vs each vaine desire,
 And warme our hearts with loue.

6
 Vouchsafe thou likewise to bestow
 On vs thy sacred *Peace*,
 We stronger may in vnion grow,
 And in debates decreafe ;
 Which *peace*, though many yet contemne,
 Reformed let them be,
 That we may (*Lord*) haue part in them,
 And they haue part in thee.

Trinity Sunday.

After Arrius and other Hereticks had broched their damnable Fancies, wherby the Faith of many concerning the Mysterie of the blessed Trinitie was shaken, divers good men laboured in the rooting out of those pestilentiall Opinions: And it was agreed vpon by the Church, that some particular Sunday in the yeare should be dedicated to the memorie of the holy Trinitie,

nitie, and called Trinitie Sunday, that the name might give the people occasion to enquire after the Mysterie. And moreover (that the Pastor of each fewall congregation might be yearly remembred to treat thereof as necessarie required) certaine portions of the Holy Scripture proper to that end were appointed to be read publickely that Day. In some Countries they observed this Institution on the Sunday next before the Advent; and in other places the Sunday following Whitunday, as in the Church of England.

SONG. LIX.

Sing this as the ninth Song.

T^Hoſe, oh, thrife holy *Three in one*,
Who feeke thy Nature to explaine,
By rules to humane Reaſon knowne,
Shall find their Labour all in vaine;
And in a Shell they may intend,
The Sea as well to comprehend.

2

What therefore no man can conceiue,
Let vs not curioſe be to know;
But, when thou bidſt vs to beleue,
Let vs obey, let *Reaſon* goo:
Faith's obiects true and furer be,
Then thoſe that *Reaſons* eyes doe ſee.

3

Yet, as by looking on the *Sunne*,
(Though to his ſubſtance we are blinde)
And by the courſe we fee him runne,
Some *Notions* we of him may finde:
So, what thy *Brightneſſe* doth conceale,
Thy *Word*, and *Workes* in part reueale.

4

Moſt glorious *Effence*, we confeſſe
L 2

In

In Thee (whom by our faith we view)
 Threc *Persons*, neither moe nor leſſe,
 Whofe workings them diffinctly fnew :
 And ſure we are, thofe *Persons Three*
 Make but one GOD, and thou art Hee.

5
 The *Sunne* a *Motion* hath we know,
 Which *Motion* doth beget vs *Light* ;
 The *Heat* proceedeth from thole *two*,
 And each doth proper acts delight :
 The *Motion* drawes out Time a *Line*,
 The *Heat* doth warme, the *Light* doth ſhine.

6
 Yet, though this *Motion*, *Light*, & *Heate*,
 Diftinctly by themfelues we take ;
 Each in the other hath hisfeat,
 And but one *Sunne* we fee they make :
 For, whatfo'e're the *One* will doe,
 He workes it with the other *two*.

7
 So, in the *God-head* there is knit
 A wondrous threefold *True-loue-knot*,
 And perfect *Union* fastens it,
 Though flesh and blood perceiue it not ;
 And what each *Person* doth alone,
 By all the *Trinitie* is done.

8
 Their *Worke* they ioyntly doe purſue,
 Though they their *Offices* diuide ;
 And each one by himſelfe hath due
 His proper *Attributes* beſide :

But

But one in *Substance* they are still
In *Virtue* one, and one in *Will*.

Eternall all the *Persons* bee,
And yet *Eternall* ther's but *One* ;
So likewise *Infinite* all three,
Yet *Infinite* but *One* alone :
And neither *Person* ought doth misse,
That of the Godheads *essence* is.

In *Vnitie* and *Trinitie*,
Thus, oh *Creatur*, we adore
Thy ever-praised *Deity*,
And thee confess'e for euermore,
One *Father*, one begotten *Sonne*,
One *Holy-Ghost*, in *Godhead* one.

Sunday in generall.

SVnday is our *Naturall Appellation*, the Sabbath the *Hebrewe Tearme*,
Sand the Lords-day the *Christian Name*, whereby we entitle Gods Se-
venth-day ; And (if wilfull affection be avoided) either Name is allow-
able. It is a portion of Time sanctified by God, immediately upon the Worlds
creation, and by the Divine Law dedicated to be perpetually obserued to the ho-
nor of our *Creator* : And though some thing accidentally pertinent to the
obseruation thereof hath bin changed; yet, that which is essentiall therunto is for
ever immutable. Our Sauiour hath by his *Resurrection* hallowed for us that
which we now obserue in stead of the *Jewish Sabbath* ; which being the day
whereupon he reserued in the *Graue*, the obseruation thereof, and of all other
Iewish Ceremonies was buried with him : because they were to continue but
till the accomplishment of those things whereof they were Types. This is
that day wherein our *Redeemer* began (as it were) his *Eternall rest*, after
he had finished the worke of our *Redempcion*, and conquered *Death*, the last
thar that was to be deftroyed. This Day we ought therfore to sanctifie according
L 3 to

to Gods first Institution: not Lewishly, that is, by a strict or meere outward abstaining from the fornic workes of the body onely, according to the Letter; but Christianly: to wit, in Spirit and Truth, both inwardly and outwardly; so recreating our bodies and Soul's, that we may with a sanctified pleasure (and as much as may be without weariness) spend that Day to the Glorie of God, according to his Command and his Churches direction; even to the vse of bodily labours and exercis, whensouer (without respect to sensfull or covetous ends) a rectified Conscience shall perswade vs, that the Honour of God, the Charitie we owe our Neighbours, or an vnfeigned celistic requires them to be done.

SONG. L X.

Sing this as the 44 Song.

SIxe daies, oh LORD, the world to make,
And set all Creatures in array,
Was all the leasure thou wouldest take,
And then didst rest the Seventh day:
That day thou therefore hallowed hast,
And rightly by a Law Diuine;
(Which till the end of time shall last)
The feauenth part of time is thine.

2

Then, teach vs willingly to giue
The tribute of our daies to Thee;
By whom we now both moue, and liue,
And haue attain'd to what we be.

For, of that *Reſt*, which by thy word
Thou haſt beene pleased to enioyne,
The profit all is ours, oh LORD,
And but the praife alone is thine.

3

Oh, therefore let vs not consent,
To rob thee of thy *Sabbath day*;

Nor

Nor rest with carnall *Rȝȝ* content,
But sanctifie it all wee may ;

Yea, grant that wee from sinfull strife,
And all thofe Workes thou doſt detest,
May keepe a *Saboth* all our life,
And enter thy *Eternall rest*.

S. Andrewes Day.

*T*he holy Church celebrateth this Day to glorifie God for that fauour which he vouchfased unto her by the Calling and Ministerie of blessed Andrew his Apostle, and that by the remembrance of his readinesse to follow and preache Christ, both the honourable and Christian Memoriall due to an Apostle, might be preserved, and we stirred vp also to the imitation of his forwardnesse, in our severall Callings advancing Gods Honour and Gospell: In which generall fonce euerie the meanest Christian, hath a kind of Apolleſhip, to build vp not only in himſelfe, but in others also the Temple of the Liuing God, and to encreaſe and eſtablish the Kingdome of Christ.

SONG. LXI.

Sing this as the 44 Song.

*A*s blessed Andrew on a day,
By fishing did his liuing earne,
Chriȝt came, and called him away,
That he to fish for men might learne ;
And no delay therat he made,
Nor queſtions fram'd of his intent,
But quite forsaking all he had,
Along with him, that caſ'd, he went.

²
Oh, that we could ſo readie be,
To follow *Chriȝt* when he doth call !

And

And that we could forsake, as he,
Those Nets that we are snar'd withall.

Or would this *Fisherman* of men,
(Who set by all he had so light)
By his obedience flewed then,
(And his example) win vs might.

3
But Precepts and Examples faile,
Till thou thy Grace, LORD, adde thereto ;
Oh grant it, and we shall preuaile,
In whatso'ere thou bid'st vs doe :

Yea, we shall then that blisse conceiue,
VVhich in thy seruice we may finde ;
And for thy sake be glad to leaue
Our Nets, and all we haue behinde.

S. Thomas Day.

*This Day was set apart by the Church, that it might be sanctified to the
praise of God, for his holy Apostle Saint Thomas, by whose Preaching the
Christian generation was multiplied, and that we might strengthen the be-
lief we haue of our Sauours undoubteable Resurreiction, by taking an yearly
occasion to refresh our memories with that part of the Euangelicall Storie
which mentioneth, both this Apostles doubting, and the confirmation of his
Faith by a soufible demonstration.*

SONG. LXII.

Sing this as the ninth Song.

WHen Chriſt was iisen from the dead,
And Thomas of the fame was told,
He would not credit it, he fed,

Though

Though he himselfe shoulde him behold,
Till he his wounded hands had eide,
And thrust his fingers in his Side.

2

Which triall he did vndertake,
And *Chriſt* his frailtie did permit,
By his diſtrusting, fure to make
Such others as might doubt of it :
So we had right, and he no wrong ;
For, by his weakenes both are strong.

3

Oh blessed GOD, how wife thou art !
And how confoundest thou thy Foes !
Who their temptations doſt conuert,
To worke thofe ends which they oppofe :
When *Satan* feekes our faith to shake,
The firmer he the ſame doth make.

4

Thus whatſoe're he tempts vs to,
His diſaduantage let it be ;
Yea, make thofe very finnes we doe,
The meanes to bring vs nearer thee :
Yet, let vs not to ill confeit,
Though colour'd with a good intent.

S. Stephens Day.

Stephen was one of the ſeven Deacons mentioned Act. 6, and the firſt Martyr of Iefus Chrift, whose Truth having powerfully maintained by diſpute, he conſtantly ſealed it with his Blood. The Church therefore hath appointed this Anniverſarie in remembrance thereof, that ſo God might perpe-
tually be glorified for the fame, and the ſtorie of his Martyrdome the oft-
er mentioned, to the encouragement and direktion of other men in their
Tryals.

S O N G.

SONG LXIII.

Sing this as the 4. Song.

LORD, with what zeale did thy first *Martyr* breath
 Thy blessed truth to such as him withstood !
 With what stout mind embrased he his death !
 A holy witnesse sealing with his blood !
 The prafe is thine, that him so strong didſt make
 And bleſt is he, that died for thy fake,

2

Vnquenched loue in him appear'd to be,
 When for his murth'rous Foes he did entreat :
 A piercing eie, made bright by Faith had he ;
 For he beheld thee in thy Glorie fet ;
 And fo vnmou'd his patience he did keepe,
 Hee di'de, as if he had but falne aſleepe.

3

Our luke-warne hearts with his hot Zealt enflame,
 So Conſtant, and fo Louing let vs be ;
 So let vs liuing gloriſe thy Name ;
 So let vs dying fixe our Eies on Thee :
 And when the fleepe of death ſhall vs o'retake,
 With him to Life eternall vs awake.

S Iohn the Euangelift

This Day is celebrated by the Church to praife God for his blessed Euangelift and beloved Diſciple S. Iohn, who hath been an admirable Inſtrument of his Glorie and the Churches Inſtruction. For, the Mysterie of the Sacred Trinity, and the Diuinitie of Christ, is by him moſt plainly exprefſt in his Writings, among many other great Mysterieſ, and excellent Doctrines concerning our Redempſion, for which we are bound particularly to honour God, and worthily ſtirred to thercunto, by this Annually Commemoration.

SONG.

SONG LXIV.

Sing this as the 44 Song.

Each vs by his example LORD,
 For whom we honour thee to Day,
 And grant, his witnesse of thy *Word*,
 Thy *Church* enlighten euer may :
 And as belou'd, oh *Christ*, he was,
 And therefore leaned on thy breast ;
 So let vs also in thy Grace,
 And on thy Sacred bofome rest.

²
 Into vs breath that *Life* Diuine,
 Whose Testimoniē he intends ;
 About vs caufe thy *Light* to shine,
 That which no *Darkneſſe* comprehends :
 And let thy euer-bleffed *Word*,
 Which all things did create of nought,
 Anew create vs now, oh LORD,
 Whose ruine fin hath almost wrought.

³
 Thy holy *Faith* we doe professe,
 Vs to thy *Fellowſhip* receiue ;
 Our finnes we heartily confeſſe,
 Thy pardon therefore let vs haue :
 And as to vs thy *Seruant* giues
 Occation thus to honour Thee ;
 So also, let our *Words* and *Lives*,
 As Lights and Guides to others be.

Innocents

Innocents Day.

King Herod understanding that a King of the Iewes was borne in Bethlem Judah (and fearing that by him he might be dispossesed) hee murthered all the young Infants of that Circuit, in hope among them to have slaine Iesu Christ, but he was sent into Egypt by Gods speciall appointment, and so the Tyrants furie proued vainc. In honour therfore of the Almigheties Providence, the Church celebrateth this Day, to put vs in mind also, how vaultry the Deuill and his members rage against Gods Decree, and that the cruell slaughter of those poore Infants may never be forgotten, which, in a large fence, may be called a Martyrdome; as in the generallie of the cause (being for Christ) and in the passion of the bodie, though not in the intention of the mind. And so in prefer fence doth S. Stephen hold still the place of the first Captaine of that Band.

SONG. LXV.

Sing this as the 44. Song.

*THat rage whereof the Psalme doth say,
Why are the Gentiles growne so mad?
Appear'd in part vpon that day,
When Herod slaine the Infants had;
Yet (as it falleth) they florm'd in vaine;
(Though many Innocents they flew)
For, Christ they purpos'd to haue slaine,
Who all their Counfels ouerthrew.*

²
*Thus still vouchsafe thou to restraine
All Tyrants, LORD, purfuing thee;
Thus let our vaste desires be slaine,
That thou maist living in vs be:
So, whil'st we shall enjoy our breath,
VVe of thy loue our Songs will frame;*

And

And with those *Innocents*, our death
Shall also glorifie thy *Name*.

3

In *Type* thosse Many di'de for *One* ;
That *One* for many moe was flaine ;
And what they felt in *Act* alone,
He did in *VVill* and *Act* fustaine.
LORD grant, that what thou haft decreed
In *Will*, and *Act* we may fulfill ;
And, though we reach not to the *Deede*,
From vs, oh GOD, accept the *VVill*.

The Conuerſion of S. Paul.

Saint Paul, as appeares Act 9. hauing been a great Perſecutor of the Christian Faith before his Conuerſion, was extraordinary called to embrace the fame Profefſion, cuen as he proceſſed in a iourney purpoſely undertaken to ſuppreſſe the Truth: and ſo of a Woulf became afterward a Paſtor, and the moft laborious Preacher of Iefus Chrift: Which Mercie of God that we may ſtill remember it to the praife of his Name, and our owne comfort, the Church hath appointed an yearly Commemoration thereof.

SONG LXVI.

Sing this as the 44. Song.

A Bleſt Conuerſion, and a ſtrange
VVWas that, when *Saul* a *Paul* became :
And, LORD, for making ſuſh a change,
VVe praife and glorifie thy *Name*.
For, whilſt he went from place to place,
To perſecute thy *Truth* and *Thee* ;
(And running to perdition was)
By powrefull Grace caſt backe was he.

VVhen

2

VVhen from thy Truth we goe astray,
(Or wrong it through our blinded zeale)
Oh come, and stope vs in the way,
And then thy VVill to vs reueale;

That *Brightnesse* flew vs from aboue
Which prooues the fenfual eie-fight blind :
And from our Eies thofe *Scales* remoue,
That hinder vs the *Way* to finde.

3

And as thy bleffed Seruant *Paul*,
VVhen he a Conuert once became,
Exceeded thy *Apoftles* all.
In painefull preaching of thy *Name* :
So grant that thofe who haue in finne
Exceeded others heretofore,
The fstart of them in Faith may winne,
Loue, ferue, and honour thee the more.

Saint *Matthias*.

*M*Atthias was the Disciple which was chosen in the roome of Iudas Ifcariot; And his Anniverfaries commanded to be obferved, that it might give vs continuall occasion to prai'e God for his Iuflice and Fauour: For his Iuflice shewed in diſconuering, and not sparing Iudas the Traytour, abyding his Apoſtleship. For his Fauour, declared in electing Matthias a faithfull Paſſor of the Church. Moreover, the remembrance of diuers other Mysterieſ are renued by the obfervation of this Day. And by taking occaſion to reade publickly the Storie of Iudas his Apoſtacie, men are that Day put in minde, to confider what Judgements hang ouer their Heads, whoſhall abufe the Divine calling, &c.

SONG.

SONG LXVII.

W

Hen one among the *Twelue* there was, That did
 Thy Grace abuse ; Thou left'st him *Lord*, and in
 his place, did'st iust *Matthias* chuse :

So, if a *Traytour* doo remaine
 VVithin thy *Church* to day,
 To grant him true Repentance daigne ;
 Or cast him out, we pray.

2
 Though horned like the *Lambe* he shrow,
 Or *Sheepe-like* clad he be,

Let

Let vs his *Dragon* language know,
And *Woluiſh* nature fee ;
Yea, caufe the *Lot* to fall on thofe,
The charge of thine to take,
That ſhall their Actions well diſpoſe,
And conſcience of them make.

3

Let vs moreouer minde his fall,
Vvhofe roome *Muthiſis* got ;
So to belieue, and feare withall,
That we forfake thee not :
For, *Titles*, be they ne're fo high,
Or great, or Sacred *Place*,
Can no mans Perfon fanctifie,
Vvithout thy ſpeciall Grace.

Saint Markes Day.

Saint Marks, being one of the four blessed Evangelifts, by whose Pen the Gofpel of Iefus Christ was recovered; This day is purpofely appointed, to praife God for theſe glad tydings he brought, and that we might honour him alſo with ſuch a Christian Memoriaſ, as becometh the Ambaſſadour of ſo great a King as our Redeemer: Which ciuill honour, due to the Saints of God, it is hoped none will denie them; nor conſider ſuch Inſtitutions ſuperſtitious, or to haue been purpoſed to an Idolatrous end.

SONG. LXVIII.

Sing this as the 44. Song.

For thoſe bleſt Pen-men of thy *Word*,
Vvhofe haue thy holy *Gofpel* writ,
Vvee praife and honour Thee, oh LORD,
And our beſt we build on it ;

Thofe

Those happy Tydings which it brings,
With ioyfull heart, we doe embrace,
And prize, aboue all other things,
That precious token of thy Grace.

2

To purchase what we hope thereby ;
Our vtmost wealth we will beftow ;
Yea, we our pleafures will denie,
And let our liues, and honours goe :
And, whomfo're it commeth from,
No other *Gofpel* we will heare ;
No, though an *Angel* down should come
From heau'n, we would not him giue eare.

3

Our Refolutions, L O R D, are fuch,
But in performance weake are wee ;
And the *Deciuers* craft is much ;
Our *Second* therefore, thou muft be :

So we affuredly fhall know,
When any *Doctrines* we receiue,
If they agreeing be, or no,
To thofe which we profeffed haue.

Saint *Philip* and *Jacob*.

*T*His Day is celebrated to the honour of God, and the Christian memoriall
of the two blessed Apoftles, Philip and Iacob : At which time the Church
taketh occaſion to offer to our remembrance ſuch Mysterieſ, as Chrift deliue-
red unto them, that we might the oftner confider them, receiue further
iuſtruction concerning them, and praife God, both for ſuch his fauours, and
for thofe Instruments of his Glorie.

M

SONG.

SONG. LXIX.

Sing this as the third Song.

TO thy *Apostles* thou haft taught,
 What they, oh *Christ*, shoud doe ;
 And thofe things which beleeue they ought
 Of thee they learned too :
 And that which thou to the haft showne,
 hath beene disposed thus ;
 They vnto others made it knowne,
 And thofe haue told it vs.

²
 With them we doe confeffe, and fay,
 (What shall not be denide)
 Thou art the *Truth*, the *Life*, the *Way*,
 And we in thee will bide :
 By thee, the *Fathers* we haue knowne,
 Whom thou descendest from ;
 And vnto him, by thee alone,
 We haue our hope to come.

³
 For, thou to *Philip* didft impart,
 (Which our belefte shall be)
 That thou within the *Father* art,
 And that he is in Thee ;
 And faidft, what euer in thy *Name*,
 We shoud with Faith require,
 Thou wouldest giue eare vnto the fame,
 And grant vs our desire.

⁴
 Of thee, oh LORD, we therefore craue,
 (Which thou wilt daigne, we know)

The

The good *Belife* which now we haue,
We neuer may forgoe ;
And that the Sacred Truth, which we
Thy *IVord* haue learned from,
From Age to Age deriu'd may be,
Vntill thy *Kingdome* come.

Saint *Barnabas* Day.

This Day is solemnized in commemoration of Saint Barnabas, a faithfull Disciple of Iesus Christ; and to honour God for the benefit vouchafed to the Church by his Ministris: For he was a good Man, full of the Holy Ghost, and of Faith, as Saint Luke testifieth, Act. 11. 24. He was also by the Holy Ghosts immediate appointment (together with Paul) separated for the Ministris of the Gofpel, and confirmed in the Apostleship by the laying on of hands, Act. 13. 2.

SONG LXX.

Sing this as the 44 Song.

THy gifts and graces manifold,
To many men thou, LORD, haft lent,
Both now, and in the daies of old,
To teach them Faith, and to repent :
Thy *Prophets* thou didst first ordaine,
And they as *Legats* did appeare ;
Then cam'st thou *Selfe*, and in thy Traine
Apostles for attendants were.

²

For *Lezier* when thou went'st away,
The *Holy-Ghost* thou didst appoint ;
And here *Successions* till this day,

M 2

Remainc

Remaine of those he did annoint ;
 Yea, thou hast likewise so ordain'd,
 That to make good what those haue taught,
 An *Armie-Royall* was maintain'd
 of *Martyres*, who thy Battels fought.

For *those*, and *Him*, for whom we thus
 Are met, to praise thy *Name* to day,
 We give thee thanks, as they for vs,
 That shoudl come after them, did pray ;
 And by this duty we declare,
 Our Faith assyres, that they and we,
 (In Times diuided though we are)
 Haue one *Communion* still with Thee.

Saint *John Baptist*.

Iohn, called the *Baptist*, was he (as Christ himselfe testifieth) who was promised to be sent before him to prepare his way, Luk. 7. 27. And by his preaching and Baptisme the People were accordingly prepared to receive him that was to follow. He was the true expected Elias, and slaine by Herod, for reproving the Incest which the said Herod committed in taking his Brothers Wife : That we might praise God therefore for this Forunner of our Sauiour (and by his example remember to provide for his enterainment) the Church hath set apart this Day.

SONG. LXXI.

Sing this as the ninth Song.

Because the World might not pretend,
 It knew not of thy *Comming day*,
 Thou didst, oh *Christ*, before thee send

A

A *Crier* to prepare thy way :
 Thy *Kingdome* was the Bliffe he brought ;
Repentance was the Way he taught.

²
 And, that his *Voice* might not alone
 Informe vs what we shoulde belieue,
 His *Life* declar'd what must be done,
 If Thee we purpose to receiue :
 His *Life* our patterne therefore make
 That we the courfe he tooke may take.

³
 Let vs not gad to *Pleasures* Court,
 With fruitlesse Toies to feede the minde ;
 Nor to that *Wildernes* refort,
 Where *Reedes* are shak'en with the winde :
 But tread the Path he trod before,
 That both a *Prophet* was, and more.

⁴
 Clad in repentant *Cloth of Haire*,
 Let vs, oh *Chrys*, (to feele out Thee)
 To those forfaken *Walkes* repaire,
 Which of so few frequented be ;
 And true *Repentance* so intend,
 That we our courses may amend.

⁵
 Let vs hereafter feed vpon
 The *Hony* of thy *Word* Diuine ;
 Let vs the Worlds entisements shun,
 Her Drugs, and her bewitching Wine ;
 And on our loynes (so loose that are)
 The *Lether-belt* of *Temp'rance* weare.

M 3

Thus

6
 Thus from thy *Crier* let vs learne,
 For thee, sweet *Iesu*, to prepare,
 And others of their finnes to warne,
 How-euer for the fame we fare :
 So thou to *Us*, and we to *Thee*,
 Shall when thou commest welcome be.

Saint Peters Day.

WE obserue this Day to the honour of God, and to the pious memorie of his blessed Apostle Saint Peter, that we may be thereby put in mind to be thankfull for those continuing fauours received by his Ministry; That Pastors alſo may make him their patterne in discharging the charge Christ committeth unto them; That by considering his weakenesse we may all learne not to presume on our owne strength; And that by his Christian example we may be taught to bewaile our escapes with bitter Teares of true Repentance.

SONG. LXXII.

Sing this as the third Song.

HOW watchfull neede we to become,
 And how devoutly pray,
 That thee, oh LORD, we fall not from,
 Vpon our *Tryall Day*?
 For, if thy great *Apolle* faid,
 He would not thee denie,
 Whom he that very night denayd,
 On what shall we relye?
 2
 For of our felues we cannot leaue
 One pleasure for thy fake ;

No,

No, not one vertuous thought conceiue,
Till vs thou able make :
Nay, we not only thee denie,
When perfecutions be ;
But, or forget, or from Thee flie,
When peace attends on Thee.

3.

Oh ! let those Praiers vs auaile,
Thou didst for Peter daigne,
That when our Foe shall vs affaile,
His labour may be vaine ;
Yea, cast on vs those powerfull Eies,
That mou'd him to lament,
We may bemone and bitter cries
Our follies, and repent.

4.

And grant, that such as Him succeede ;
For *Pastors* of thy Fold,
Thy *Sheepe* & *Lambes* may guide & feed,
As thou appointest they should ;
By his example speaking what
They ought in truth to say,
And in their liues confirming that
They teach them to obey.

Saint James his Day.

This Day we praife God for his blessed Apostle Saint James, the Son of Zebedeus, who was one of those two that desired of Christ they might sit at his right-Hand, and at his left, in his Kingdome, as the Gospel for the Day declareth : And by occasion of that ignorant Petition (proceeding from their

their Carnall weakenesse) Christ taught both them, and the rest of the Apostles, and all other Christians also, what Greatnesse best becommeth his Followers: and that we are to tast the Cup of his Pasion, before we can be glorified with him: So this holy Apostle did: For he was slaine by Herod, as it is declared in the Epistle appointed for the Day.

SONG. LXXIII.

Sing this as the 44 Song.

HE that his Father had forfooke,
And followed Christ at his commands,
By humane frailtie ouertooke,
For place and vaine preferment stands.
Till by his Master he was taught,
Of what he rather shoulde haue care;
How vndirectly he had sought,
And what his Servants honours are.

2

Whereby we finde how much adoe,
The best men haue this world to leaue;
How, when they wealth & Friends forgoe,
Ambitious aimes to them will cleaue:
And sure this *Angel-sin* aspires,
In such men chiefly to reſide,
That haue exilde thofe bruite desires,
Which in the vulgar fort abide.

3

To thee, oh GOD, we therfore pray,
Thy humble minde in vs may dwell;
And charme that *Fiend of Pride* away,
Which would thy Graces quite expell:
But of all other, thofe men keepe,
From this Delusion of the Foe,

Who

Who are the *Shepheards* of thy Sheepe,
And should each good example shew.

4

For, such as still purfuing be
That greatnes, Which the world respects,
Their feruile basenesse neither fee,
Nor feele thy *Spirits* rare effects ;
And doublefie, they, who most of all
Descend to serue both Thee, and thine,
Are those, who in thy Kingdome shall
In *Seates* of greatest glorie thine,

Saint Bartholomew.

This Day is consecrated to the honour of God, and the pious memorie of his blessed Apostle Saint Bartholomew, that (as appeareth in the Epistles appointed for the Day) we might take occasion to praise our Redeemer, for those many wonders which were wrought by his Apostles, to the great encrease of the Christian Faith, and open confusione of the Churches Adversaries.

SONG. LXXIV.

Sing this as the ninth Song.

I

Exceeding gracious Fauours, L O R D,
To thy *Apostles* hast thou showne ;
And many wonders by thy *Word*,
And in thy *Name*, by them were done :
The *blinde* could fee, the *Dumbe* could talke,
The *Deafe* did heare, the *Lame* did walke.

2

They all *Diseases* tooke awaie,
The *Dead* to life they did restore ;

Foule

Foule *Spirits* dispossesſed they,
And *Preach'd* the *Gofpel* to the poore :
The *Church* grew ſtrong, thy *Faith* grew plaine,
Their Foes grew mad, and mad in vaine.

3
Oh ! let their workes for euer be
An honour to thy glorious *Name* ;
And by thy powre vouchafe that wee,
(Whom ſin makes *deafe*, *blinde*, *dimbe*, and *lame*)
May heare thy *Word*, and fee thy *Light*,
And ſpeake thy *Truth*, and walke aright.

4
Each deadly fickneſſe of the Soule,
Let thy *Apoſtles* Doctrines cure :
Let them expell thoſe *Spirits* foule,
Which makes vs loathſome and impure,
That we the life of *Faith* may gaine,
Who long time dead in finne hath laine.

Saint *Matthew*.

Saint Matthew, otherwife called Leui, was a Publican, that is, a Cuftome-gatherer: From which courfe of Life (being hatfull in thofe Countries) he was called to the Apoſtleſhip, and became alſo one of the four Euangelifts. To his religious memorie therefore, and to honour God, for the fauour vouchfaged (both to him and vs) by his Miniftry, this Day is obſerved by the Churches Authoritie.

SONG. LXXV.

Sing this as the 44 Song.

WHY ſhould vncchristian censures paſſe
On men, or that which they profeſſe ?

A

A *Publican* S. *Matthew* was,
Yet GOD'S beloved ne're-the-leffe,
And was elected one of *Chriſts*
Apoſtles, and *Euangetiſts*.

2

For, GOD doth not a whit respect,
Poffeſſion, *Person*, or *Degree* ;
But maketh choice of his Elect,
From euerie fort of men that be,
That none might of his loue despare,
But all men vnto him repaire.

3

For thoſe, oh let vs therefore pray,
Who ſeeme vncalled to remaine ;
Not ſhunning them as caſt away,
GOD'S fauour neuer to obtaine :
For ſome a while neglected are,
To ſtirre in vs more louing care.

4

And for our felues, let vs defire,
That we our *Auarice* may ſhun,
When GOD our feruice ſhall require,
As this *Euangetiſt* hath done,
And ſpend the remnant of our daies,
In ſetting forth our *Makers* prafe.

Saint *Michael*, and all *Angels*.

THIS DAY we gloriſe God for the yielorie Saint Michael, and his Angels obtained ouer the Dragon, and his Angels: Whereby the Church is freed from being preualted againſt by the furious attempts, or malitious accusations of the Deuit. This Commemoration is appointed alſo, to minde vs thankefullly

full to acknowledge Gods mercie towards vs, in the daily ministray of his Angels, who are said to pitch their Tents about his Children, and to defend them from the temptations and mischievous practyses of evill Spirits, watching euery moment for advantage to destroy them : Which, if we ofter considered, and how there be Armies of Angels, and Deuils, night and day fighting for vs, and round about vs, we would become more carefull how we grieued those good Spirits, (who attend vs for our safetie) to the rejoycing of them that seeke our destruction. By Saint Michael, who was Prince of the good Angels (and termed by Saint Iude an Arch angel) some underlynde Iesus Christ : For he is indeed the principall Messenger, or Angel of our Salvation, and the chiefe of the Princes, as holy Daniel called him ; yea, to him alone this Name Michael (which signifieth, who is like God) doth most properly appertaine, seeing he only is the perfect Image of his Father.

SONG LXXVI.

Sing this as the 44 Song.

TO praise, oh GOD, and honour thee,
For all thy Triumphs won,
Assembled here this Day are we,
And to declare thy Fauours done :
Thou took'st that great *Arch-Angel's* part,
With whom in Heau'n the *Dragon* fought,
And that good Armies Friend thou wert,
That cast Him, and his *Angels* out :

2

VVhereby we now in safety are,
Our dangers all seuered from ;
For to encrease thy Glorie here,
Thy *Kingdome* with great powre is come :
And we neede stand in dread no more,
Of that enraged *Fiends* despight,
Who in thy presence heretofore
Accused vs both day and night.

In

In honour of thy blessed *Name*,
 This *Hymne* of thanks we therefore sing ;
 And to thine euerlaſting fame,
 Through Heau'n thine endleſſe praife ſhall ring :
 Vve praife thee for thy proper might,
 And, LORD, for all thofe *Angels* too,
 Which in thy Battell came to fight,
 Or haue beene fent thy will to doe.

4

For, many of that glorious *Troupe*
 To bring vs *Messages* from Thee,
 From Heau'n vouchſafed haue to ſtoope,
 And clad in humane ſhape to bee ;
 Yea, wee belieue they watch and ward,
 About our perſons euermore,
 From euill *Spirits* vs to guard ;
 And wee returne thee praife therefore.

Saint Luke.

This Day we memorize the benefit the Church received by the blessed Evangelift Saint Luke, a Phyſitian both for Soule and body, and the firſt Ecclesiſtſicall Historiographer : For he was Author, not only of that Gospel which beareth his Name ; but alſo of that Booke called the Acts of the Apoſtles, and an Eye-witneſſe of moſt part of that which he hath written, remaining a conſtant Companion of Saint Paul in his Tribulation. Worthily therefore ought we to honour him with a Chriſtian memoriall, and praife God for the grace vouchſafed vs by his meaneſ.

SONG. LXXVII.

Sing this as the 44. Song.

If thofe Phyſitians honour'd be,
 That doe the bodies health procure ;

Then

Then worthy double praiſe is He,
VWho can both Soule and Bodie cure,
In life time both waies *Luke* excel'd,
And thoſe *Recipts* hath alſo left,
Which many Soule-ficke Patients heal'd,
Since from the world he was bereft.

2

And to his honour thin beſide,
A bleſſed Witneſſe hath declar'd.
That conſtant he did ſtill abide,
When others from the truth were ſcar'd :
For which, the glorie, LORD, be thine ;
For of thy Grace thoſe guifts had he,
And thou his Actions diſt encline,
Our profit, and his good to be.

3

By his example therefore, LORD,
Uphold vs, that we fall not from
The true profefſion of thy *Word*,
Nor by this world be ouercome ;
And let his wholefome doctrine heale
That leaprouſe fickneſſe of the Soule,
Vvhich more & more wou'd on her fleale,
And make her languiſh and grow foulē.

Simon and Iude, Apostles.

This Day is dedicated to the praiſe of God, and the pious memorie of the two bleſſed Apoftles of Iefus Chrift, Simon Called Zelotes, or the Cananite, and Iude the Brother of Iames. And in this ſolemnitie we are among other things, principally put in mind of that loue which Chrift commandeth to be

*be continued among vs, and of that heed we ought to have vnto our abiding
in that state of Grace, wherewnto God hath called vs, as appeareth in the
Epistle and Gospel appointed for the Day.*

SONG. LXXVIII.

Sing this as the third Song.

I

NO outward marke we haue to know,
VVho thine, oh *Christ*, may be,
Vntill a *Christian loue* doth shew,
VVho appertaines to Thee :
For, *Knowledge* may be reach'd vnto
And formall *Inuicti* gain'd ;
But till each other loue we doe,
Both *Faith* and *Workes* are faign'd.

2

Loue is the sum of those commands,
VVhich thou with thine doft leauie ;
And for a marke on them it stands,
VVhich never can deceaue :
For, when our *Knowledge* Folly turnes,
VVhen *Showes* no shew retaine,
And *Zeale* it selfe to nothing burnes ;
Then *Loue* shall stll remaine.

3

By this were thy *Apostle's* knit,
And ioyned fo in one,
Their *True-loue-knot* could neuer yet
Be broken nor vndone.
Oh let vs, LORD, receiued be,
Into that Sacred *Knot*,

And

And One become with *Them* and *Thee*,
That fin vndoe vs not,

Yea, left when we thy Grace posseſſe,
VVee fall againe away,
Or turne it into wantonneſſe,
Aſiſt thou vs, we pray.
And that we may the better finde,
VVhat heede there ſhould be learn'd,
Let vs the fall of *Angels* minde,
As bleſſed *Iude* hath warn'd.

All Saints Day.

THis Day the Church hath appointed, that to the praiſe of God & our comfort we ſhould commemoraſte that excellent Mysterie of the Communion of Saints; (which is one of the twelve Articles of Christian belief.) And that (conſidering how admirably the Divine wifdom hath knit all his Elect into one Body, for their more perfect enioyng, both of his loue, and the loue of one another) wee might here receive a ſaſt of the pleaſure we ſhall haue in the full fruition of that felicitie, and be ſtirred up alſo to ſuch mutuall loue and vniue as ought to bee betwixt vs in this life. This is the laſt Saints Day in the Eccleſiaſtike Circuite of the yare, generally obſervable by the anciēt ordinaunce of the Church. And it ſeemeth to haue a Mysterie in it; ſhewing, that when the Circle of time is come about, wee ſhall in one ever-lafing Holy-day honour that bleſſed Communion, and Mysteriall Bodie, which ſhall bee made perfect; when all thoſe whom we haue memorized apart are united into one; that is, when the Father, the Sonne, the Holy Ghoſt; the Angels, and all the holy Elect of God ſhall bee incorporated together into a ioyfull, unſpeakable, and iſeparable uion in the kingdome of heauen. Whiſch the Almighty haſten. Amen.

SONG. LXXXIX.

Sing this as the ninth Song.

NO bliffe can fo contenting proue,
As vniuerfall Loue to gaine,

Could

Could we, with full requiting *Loue*,

All mens affections enterteine :

But such a *Loue* the heart of man,
Nor well containe, nor merit can.

2

For, though to all wee might be deare,
(Which cannot in this life befall)
Wee discontented shoud appeare,
Because wee had not hearts for all :

That we night all men loue, as we
Beloued woudl of all men be.

3

For, *Loue* in louing ioyes as much,
As loue for louing to obtaine ;
Yea, *Loue* vnfain^d is likewise such,
It cannot part it selfe in twaine :
The *Riualls* friendship foone is gone,
And *Loue* diuided loueth none.

4

Which caufeth, that with *Passions* pain'd
So manie men on earth we fee ;
And had not GOD a meanes ordain'd,
This discontent in heauen woudl be :
For, all the *Saints* would iealous proue
Of GOD'S, and of each others *Loue*.

5

But, he whose wifdome hath contriud
His *Glorie* with their full *Contents*,
Hath from himfelfe to them deriu'd,
This fauour (which that strife preuent)
One Body all his *Saints* he makes,
And for his *Spoyle* this *One* he takes.

N

6 So

So, each one of them shall obtaine,
 Full *Loue* from *All*, returning too
 Full *Loue* to all of them againe,
 As members of one bodie doe :
 None iealous, but all striuing how
 Most *Loue* to others to allow.

⁷
 For, as the *Soule* is *All* in *All*,
 And *All* through every member too ;
Loue in that *Body-Mysticall*
 Is, as the *Soule*, and fills it so ;
 Vniting them to GOD as neare,
 As to each other they are Deare :

⁸
 Yea, what they want to entertaine
 Such overflouing *Loue*, as his,
 He will supply, and likewife daigne
 What for his full Delight they misse.
 That he may all his *Loue* employ,
 And they returne his fill of *Joy*.

⁹
 The *Seed* of this content was fowne,
 When GOD the spacious world did frame,
 And euer since the fame hath growne
 To be an honour to his *Name* ;
 And when his *Saints* are fealed all,
 This *Mystery* vndeale he shall.

¹⁰
 Meane while, (as we in *Landscape* view,
 Fields, Riuers, Cities, Woods, & Seas ;
 And (though but little they can flew)

Doe

Doe therewithall our fancies please ;
 Let *Contemplation* mapps contrive ;
 To shew vs where we shall arrive,

II

And though our hearts too shallow be,
 That blest *Communion* to conceiue,
 Of which we shall in Heau'n be free ;
 Let vs on earth together cleue.
 For, thofe who keepe in *union* here,
 Shal know by faith what shal be there.

I2

Where all thofe *Angels* we admir'd ;
 With eu'ry *Saint* since time begun,
 (Whofe fight and loue we haue defin'd)
 Shall be with vs conioyned in *One* ;
 And *We* and *They*, and *They* and *We*,
 To GOD himfelfe espoufed be.

I3

Oh happy Wedding where the *Guests*,
 The *Bride* and *Bridegroom* shall be *One* !
 Where *Songs*, *Embraces*, *Triumphs*, *Feaſts*,
 And *Joyes of Loue* are neuer done !
 But, thrice accurſt are thofe that mifſe
 Their *Garments* when this *Wedding* is.

I4

Sweet *Iefus*, feal'd and clad therefore,
 For that great meeting let vs be ;
 (Where *People*, *Tongues*, & *Kinrads* more
 Then can be told, attend on Thee)
 To make thofe shoutſ of *Ioy* & *Praife*,
 Which to thine honour they ſhall raiſe.

Rogation Week.

THIS is called Rogation Week, being so termed by Antiquity a Rogando, from the publike Supplications. For, then the Letany which is full of humble Petitions and entreaties, was with Solemn Procesion vsually repeated; because there be about that Seafon, most occasions of publike Prayer, in regard Princes goe then forth to battaile; the Frutes and hope of plentie are in their bloufonne; the Ayre is most subiect to contagious Infections; and there is most labouring and traualing, both by Land, and Sea also from that time of the yeare forward. Which laudable custome (though it bee lately much decayed, and in some Countries abusid from the right end, and mingled with superstitious Ceremonies) is in many places orderly retained, according as the Church of England approveth it: And we yearly make vs also of those Procesions, to keepe knowledge of the true bounds of our severall Parishes, for auyding of strife. And those Perambulations were yearly appointed likewise, that, viewing Gods yearly blessing vpon the Graine, the Corne, and other fruits of the Earth, wee might bee the more prouoked to praife him.

SONG. LXXX.

Sing this as the 44. Song.

IT was thy pleasure, LORD, to say,
That whatsoeuer in thy Name
We prai'd for, as we ought to pray,
Thou woul'dst vouchsafe to grant the same.
Oh, therefore we beeech Thee now,
To these our praiers which we make,
Thy gracious eare in fauour bowe,
And grant them for thy mercies sake.

2

Let not the *Seasons* of this Year,
(As they their courses doe obserue)
Engender those Contagions here,
Which our transgresions doe deferue:
Let not the *Summer Wormes* impaire

Those

Those bloomings of the Earth, we fee ;
 Nor *Blaſtings*, or diſtemper'd *Ayre*
 Defroy thoſe Fruites that hopefull be.

3

Domeſticle brawles expell thou farre,
 And be thou pleas'd our *Coyſt* to guard,
 The dreadfull founds of in-brought *War*,
 Within our Confines be not heard :

Continue alſo here thy *Word*,
 And make vs thankefull (we Thee pray)
 The *Piſſilence*, *Dearth*, and the *Sword*
 Haue beene fo long with-held away.

4

And, as we heedfully obferue
 The certaine limits of our Grounds,
 And outward quiet to preferue,
 About them walke our *yeerely Rounds* :
 So, let vs alſo haue a care,
 Our Soules poſſeſſions, LORD, to know,
 That no encroachments on vs there,
 Be gained by our ſubtil Foe.

5

What pleaſant *Groues*, what goodly *Fields* !
 How fruitfull *Hils* and *Dales* haue we !
 How fweet an *Ayre* our Climate yelds !
 How ſtor'd with *Flockes*, & *Heards* are we !
 How *Milke* and *Honey* doth o'reflow !
 How cleare & wholſome are our *Springs* !
 How ſafe from rauenous *Beaſts* we goe !
 And, oh how free from *Poyſonous* things !

6

For theſe, & for our Graffe, our Corne ;

N 3

For

For all that springs from *Blade* or *Bough* ;
 For all thote blefings that adorne
 Or *Wood* or *Field* this Kingdome through :
 For all of these, thy prafe we sing,
 And humbly (LORD entreat thee too,
 That Fruit to thee we forth may bring,
 As vnto Vs thy Creatures doe :

7

So, in the sweete refreſhing shade,
 Of thy *Protection* fitting downe,
 Thoſe gracious Faſtours wee haue had,
 Relate we will to thy renowne ;

Yea, other men, when we are gone,
 Shall for thy Mereies honour Thee,
 And famous make what thou haſt done,
 To ſuch as after them ſhall be.

Saint Georges Day.

This may be called the Court Holy Day : for, with vs it is solemnized yþr on command, in the Court-royall of the Maieſtie of Great Britaine on ly, or in the Families of thofe Knights of the Order, who are conſtraine to be abſent from the Solennitie there held; which is vjually on the Day anciently dedicated to George the Martyr. Neuertheleſe, we beleeue not that it was he whom they anciently choſe to be the Patro of the forenamed Order: For, the Relation of him who deliuered the Lady from the Dragon, is only a Christian Allegorie invented to ſet forth the better the Churcheſ deliverance. Iefus Christ is the true Saint George, and our Engliſh tutelarie Saint: Euen he that coniunctly armed upon the White Horie, Reu. 19. 11. The Dragon he ouerthrewes is the Beſt, mentioned in the fame Chapter, and called (a little before) the Dragon with feauen heads and ten hornes: The Lady he deliuers is that woman whom the Dragon persecutes, Reu. 12. And to the honour of him, I conceiue the moft honourable Order of Saint George to be continued, and this Day conſecrated. Nor is there any irreuence in impoſing this Name on our Redeemer; For, George ſignifieth a Husbandman

Husbandman which is a Name or attribute that even Christ applied to his Father, Joh. 15. 2. My Father (saith he) ὁ Θεός ἐστιν, is the George, or the Husbandman. And indeede, verie proper may this Nation call GOD their George, or Husbandman: For he hath (as it were) moated this Iland with the Sea, walled it with natural Bulwarkes, built Towers in it, planted his Truth here, wedded, dresed, and replenished it like a Garden; And, in a word, every way done the part of a good Husbandman theron. Howsoeuer therefore the first occasion of this Daies great Solemnitie seeme but meane (as the beginnings of many Noble Intentions were yet I conceive that Institution to have beene ordained to weightie and Christian purposcs: Even to oblige the Peeres of this Kingdome by the new and stricke bands of an honourable Order, to imitate their Patrons care ouer his Vineyards; to remember them, that they are the Band-Royall, to whom the Guard thereof is committed; to stirre up in them vertuous emulations; and to shew them, how to make use of their temporall Dignities to the glorie of God. For, besidse many other reverend Officers, there belongeth a Prelate also to their Solemnitie: And none thinkes, we shoud not imagine that the Founder of it (being a Christian Prince, aspplied by a wise and Religious Counsell) would haue so prophaned the most excellent Dignitie of the Church, as to make it walke on Ceremonies ordained for ostentation, or some other vaine ends. More discreetly they deale who apprehend the contrarie; and are not in danger of this Sentence; Eulli to him that euill thinketh.

SONG. LXXXI.

Sing this as the third Song.

ALL prafe and glorie that we may,
Aſcribe we, L ORD, to Thee,
From whom the Triumphs of this Day,
And all our glories be:
For of it ſelue, nor E age, nor IVege,
Doth honour eble or flowe;
But as to Thee it feemeth beſt,
Preferments to beſtow.

²
Thou art, oh Chriſt, that Valiant Knight,
Whofe

Whose *Order* we professe,
And that Saint *George*, who oft did fight
For *England* in distresse :
The *Dragon* thou o'rethrew'ft is *He*,
That would thy *Church* deuoure :
And that faire *Lady* (LORD) is *she*,
Thou fauest from his power.

3
Thou like a *Husbandman* prepar'd
Our Fields, yea, fowne them haft ;
And, *Knight-like*, with a warlike Guard,
From spoile enclos'd them fast.
Oh daigne, that thofe who in a *Band*
More ftrict then heretofore,
Are for this *Vineyard* bound to stand,
May watch it now the more :

4
Yea grant, fince they elected are,
New orders to put on,
And sacred *Hiregliphickes* weare
Of thy great Conqueft won ;
That thofe (when they forget) may tell,
Why fuch of them are worne,
And inwardly informe as well
As outwardly adorne :

5
That fo their *Chrijian Knighthood* may
No *Pagan-Order* feeme ;
Nor they, their Meetings paffe away,
As things of vaine efeeme ;
And, that we may our triumphs all,
To thy renowne apply,

Who

Who art that *Saint* on whom we call,
When we Saint Saint *George* doe cry.

For publike Deliurances.

GOD hath vouchsafed vnto this Kingdome many publike deliurances; which ought never to be forgotten; but rather shoule be celebrated by vs the daies Purim by the Iraelites, Heft. 9. 26. Especially that of the Fift of Nouember; For the celebration whereof there is a Statute enacted: And it is hoped we shal never neglect, or be ashamed to praise God for that Deliuarie, according to provision made to that purpose. For that, and the like occasions therefore, this Hymne is composed.

SONG. LXXXII.

Sing this as the ninth Song.

W^Ith *Isr^{el}* we may truly say,
If on our fide GOD had not been,
Our *Foes* had made of vs their pray,
And we this *Light* had neuer feene:
The *Pit* was digg'd, the fnare was laid,
And we with eare had beene betrai'd.

2

But, they that hate vs vnderooke
A *Plot* they could not bring to passe;
For, he that all doth ouerooke,
Preuented what intended was:
We found the *Pit*, and scapt' the *Gin*,
And saw their *Makers* caught therein.

3

The meanes of helpe was not our owne,
But from the LORD alone it came;

(A

(A fauour yndeserued showne)
 And therefore let vs praiſe his *Name* :
 Oh, praiſe his *Name*, for it was He,
 That broke the *Net*, and fet vs free.

⁴
 Vnto his honour let vs fing,
 And storieds of his Mercy tell ;
 With praiſes let our *Temples* ring,
 And on our Lips thankſgiuing dwell :
 Yea, let vs not his loue forget,
 While *Sunne*, or *Moone* doth rife, or fet.

⁵
 Let vs redēeme againe the Times,
 Let vs begin to liue anew,
 And not reuie those hainous Crimes,
 That dangers paſt fo neare vs drew ;
 Lefte he that did his hand reuoke,
 Returne it with a double stroke.

⁶
 A true *Repentance* takes delight
 To minde GOD'S fauours heretofore :
 So, when his *Mercies* men recite,
 It makes a true *Repentance* more ;
 And where thoſe vertues doe encrease,
 They are the certaine ſigues of *Peace*.

⁷
 But where encreasing *Sinnes* we fee,
 And to fuch dulniffe men are growne,
 That fledgheit thoſe *Protections* be,
 Which GOD in former time hath shown,
 It ſhall betoken to that *Land*
 Some *Defolation* neare at hand.

Our

Our hearts, oh, neuer harden so,
 Nor let thine Anger so returne ;
 But with desire thy Will to doe,
 For our offences let vs mourne :
 And minde to praike (eu'n teares among)
 Thy Mercies in a ioyfull Song.

For the Communion.

WE haue a custome among vs, that, during the time of administering the blessed Sacrament of the Lords Supper, there is some Psalme or Hymne sung, the better to keepe the thoughts of the Communicants from wandring after vaine obiects: This Song therefore (expressing a true thankfullnesse, together with what ought to be our Faith concerning that Mysterie, in such manner as the vulgar capacitie may be capable thereof) is offred vp to their Deuotion, who shall please to receive it.

SONG. LXXXIII.

Sing this as the third Song.

THAT Fauour, LORD, which of thy Grace
 Wee doe receive to day,
 Is greater then our Merit was,
 And more then praike we may :
 For, of all things that can be told,
 That which least comfort hath
 Is more, then e're deferue we could,
 Except it were thy Wrath.

Yet we, not onely haue obtain'd
 This worlds beft gifts of Thee ;
 But thou thy *Fleſh* haſt alſo daign'd,
 Our Food of *Life* to be :
 For which, fince vvee no mendes can make,

(And

(And thou requir'st no more)
The Cup of sauing health we take,
 And praife thy *Name* therefore.

³
 Oh, teach vs rightly to receiue,
 What thou doſt here beſtow :
 And leare vs truly to conceiue,
 What we are bound to know ;
 That ſuch as cannot wade the deepe
 Of thy vnfathom'd *Word*,
 May by thy Grace, ſafe courses keepe
 Along the ſhallow *Ford*.

⁴
 This *Mysterie*, we muſt confeſte,
 Our reach doth far exceed ;
 And ſome of our weake Faiths are leſſe
 Then Graines of *Mustard Seede* :
 Oh therefore, LORD, encrease it ſo,
 VVe Fruit may beare to Thee,
 And that *Implicit* Faith may grow,
Explicit Faith to be.

⁵
 With hands we fee not as with *Eies*,
Eyes thinke not as the *Heart* ;
 But each retaines what doth ſuffize,
 To act his proper part :
 And in the *Body* while it bides,
 The meaneft Member ſhares
 That bliſſe, which to the beſt betides,
 And as the ſame it fares :

⁶
 So, if in *Vnion* vnto Thee,

Vnited

United we remaine,
The *Faith* of those that stronger be,
The weaker shall sustaine :
Our Christian *Loue* shall that supplie,
Which we in *Knowledge* misse,
And humble thoughts shall mount vs hie,
Eu'n to Eternall blisse.

7
Oh pardon all thofe hainous Crimes,
Whereof we guiltie are ;
To ferue thee more in future times,
Our hearts doe thou prepare ;
And make thou gracious in thy sight,
Both Vs, and this we doe,
That thou therein maift take delight,
And we haue loue thereto.

8
No new *Oblation* we deuise,
For firs prefer'd to be ;
Propitiatorie Sacrifice
Was made at full by Thee :
The Sacrifice of *Thankes* is that,
And all that thou doft craue ;
And wee our felues are part of what
VVe sacrificed haue.

9
VVe doe no groffe *Realities*
Of *Fleſh* in this conceiue ;
Or that their proper qualities,
The *Bread* or *Wine* doe leauue :
Yet in this holy *Eucharift*,
VVe (by a meanes Diuine)

Know

Know we are fed with thee, oh *Christ*,
 Receiuing *Bread* and *Wine*.

10

And though the outward *Elements*,
 For signes acknowledg'd be,
 VVe cannot fay thy *Sacraments*,
 Things onely signall be :
 Because, who e're thereof partakes,
 In thofe this powre it hath ;
 It either them thy Members makes,
 Or Slaves of *Sinne* and *Death*.

11

Nor vnto thofe doe we encline,
 (But from them are efrang'd)
 Who yeld the forme of *Bread* and *Wine*,
 Yet thinke the *Subflance* chang'd :
 For we beleue each Element
 Is what it feemes indeed,
 Although that in thy *Sacrament*,
 Therewith on Thee we feede.

12

Thy *Reall Prefence* we auow,
 And know it fo Diuine
 That carnall Reafon knowes not how
 That *Prefence* to defin :
 For, when thy *Fleſh* we feede on thus,
 (Though ſtrange it do appeare)
 Both *We* in *Thee*, and *Thou* in *Us*,
 Eu'n at one instant are.

13

No maruaile many troubled were,
 This Secret to vnfold ;

For,

For, *Mysteries* Faiths Obiects are,
 Not things at pleasure told.
 And he that would by *Reason* found,
 What Faiths deepe reach conceiues,
 May both himselfe and them confound,
 To whom his rules he leaues.

14

Let vs therefore our Faith erect,
 On what thy *Word* doth fay,
 And hold their knowledge in suspect,
 That new foundations lay :
 For, such full many a grieuous *Rent*
 Within thy *Church* haue left ;
 And by thy peacefull *Sacrament*,
 The *World* of *Peace* bereft.

15

Yea, what thy pledge and feale of *Loue*
 VVAs firft ordain'd to be,
 Doth great and hatefull Quarrels moue,
 VVhere wrangling Spirits be :
 And many men haue lost their blood,
 (VVho did thy *Name* professe)
 Because they hardly vnderstood,
 VVhat others would exprefse.

16

Oh, let vs not hereafter fo,
 About meere *Words* contend,
 The while our crafie common *Foe*,
 Procures on vs his end.
 But if in *Essence* we agree,
 Let all with *Loue* affay,
 A helpe vnto the *VVeake* to be,

And

And for each other pray.

¹⁷
Loue, is that blessed Cymment, LORD,
 VVhich must vs re-vnite ;
 In bitter speeches, fire, and fword,
 It neuer tooke delight :
 The VWeapons thoſe of *Malice* are,
 And they themſelues beguile :
 VVho dreame that ſuch ordained were
 Thy *Church* to reconcile.

¹⁸
Loue brought vs hither, and that *Loue*
 perfwades vs to implore,
 That thou all Chriftian hearts wouldſt moue,
 To feeke it more and more ;
 And that *Selfe-will* no more bewitch
 Our minds with foule debate ;
 Nor fill vs with that malice, which
 Disturbes a quiet ſtate :

¹⁹
 But this eſpecially we craue,
 That perfect Peace may be
 Mong thoſe that diſagreed haue,
 In flow of *Loue* to Thee ;
 That they with *Vs*, and we with *Them*,
 May Chriftian Peace retaine,
 And both in New *Ieruſalem*
 VVith Thee for euer raigne.

²⁰
 No longer let *Ambitious Ends*,
 Blinde *Zeale*, or cankered *Spight*,
 Thoſe *Churches* keepe from being Friends,

VVhom

Whom *Loue* should fast vnite :
 But let thy glory shine among
 Thoſe *Candyllickes*, we pray,
 Wee may behold what hath fo long
 Exil'd thy *Peace* away :

21

That thoſe, who (heeding not thy *Word*)
 Expect an Earthly *Powre*,
 And vainely thinke fome Temp'rall *Sword*
 Shall *Antichrist* deuoure ;
 That thoſe may know, thy *Weapons* are
 No fuch, as they doe faigne,
 And that it is no *Carnall warre*,
 Which we muſt entartaine.

22

Confifors, Martyres, Preachers strike
 The *Blowes* that gaine this *Field* :
Thankes, Praye, Instructions, and the like,
 Those *Weapons* are they weild :
Longfuffing, Patience, Prudent-care,
 Muſt be the *Court-of-Guard* ;
 And Faith and Innocencie, are
 Instead of Wals prepar'd.

23

For theſe (no queſtion) may as well
 Great *Babel* ouerthrow,
 As *Ierichoes* large Bulwarkes fell,
 When men did *Rams* *horneſ* blow :
 Which could we credit, we ſhould ceafe
 All bloody Plots to lay,
 And to ſuppoſe, *Gods* holy *Peace*
 Should come the *Deuils* way.

O

LORD

24

LORD, let that Flesh, and Blood of thine,
 Which fed vs hath to Day,
 Our hearts to thy *True-loue* encline,
 And drue ill thoughts away :
 Let vs remember what thou hast
 For our meere loue endur'd ;
 Eu'n, when of vs despis'd thou waft,
 And we thy death procur'd :

25

And with each other, for thy sake,
 So truly let vs beare,
 Our patience may vs dearer make,
 When reconcil'd we are :
 So, when our courses finish'd be,
 VVe shall ascend aboue
Sunne, Moon, and Stars, to liue with Thee,
 that art the *God of Loue*.

Ember-weekes.

The Ember weeke are foure Fafts, anciently solemnized at the foure principall Seafons of the yere, and by an Institution appointed to be obserued for diuers good purpyses. First, to humble our selues by fating, & prayer, that God might, vpon our humiliation, be moved to grant vs the blessings belonging to thos Seafons. Secondly, that it might please God to strengthen our Conflitutions, against the distempers occasioned by the severall humours predominante at those Times, to the endangering of our bodily healths. Thirdly, that we might be remembred to dedicate a part of euerie Seafon to Gods glorie. And lastly, that there might be a publike Fafing and Prayers made for thos (according to the Apostles yfe) who by the laying on of Hands were to be confirmed in the Ministry of the Gofpel: For, the Sunday next after these fafts is the time ordinarily appointed for the Ordination of such as are called to thos Offices.

SONG.

SONG. LXXXIV.

Sing this as the 9. Song.

THou doft from eu'ry Seafon, LORD,
 To profit vs, aduantage take,
 And at their fitteft Times afford
 Thy Bleffings for thy Mercie fake :
 At *Winter, Summer, Fall, or Spring,*
 VVe furniſh'd are of eu'ry thing.

2

A part therefore from each of theſe,
 With one conſent refu'd haue we,
 In *Prayer* and *Faſting* to appeaſe
 That wrath our ſins haue moou'd in theſe,
 And that thou maift not for our crimes,
 Detroy the bleſſings of the *Times*.

3

Oh grant, that our *Deuotions* may
 VVith true fincereneſſe be perform'd,
 And that our liues, not for a day,
 But may for euer be reform'd :
 Left we remaine as faſt in fine,
 As if we ne're had *Faſting* bin.

4

Our *Conſtitutions* temper fo,
 Thoſe *Humours* which this Seafon raigne,
 May not haue powre to ouerthrow
 That health, which yet we doe retaine :
 Elfe through that weakeneſſe which it brings,
 LORD, make vs ſtrong in better things.

O 2

And

And since thy holy *Church* appoints
 These Times, thy *Worke*men forth to send,
 And those for *Pylors* now annoints,
 VWho on thy *Fold* are to attend :
 Bleffe thou, where they (who shoule ordaine)
 With *Prayre* and *Faſting* hands haue laine,
 Oh, bleffe them, euer bleffed LORD,
 Whom for thy worke the *Church* doth chufe,
 Inſtruct them by thy Sacred *Word*,
 And with thy Spirit them infufe,
 That liue, and teach aright they may,
 And we their teaching well obey.

*These that follow are Thankefgiuings for
 publike Benefits.*

For feaſonable Weather.

I T is our dutie to give God *Thankes*, and *praiſe* him, both *publikely*, and *privately* for all his *Mercies*; *ſpecially*, for ſuch as tend to the general good. And therefore the *Church* hath in her *Liturgy* ordaineſet forms of *Thankgiuing* for ſuch ends; In imitation whereof the following Hymnes are compoſed, that we might the other, and with more delight exercife this dutie, which is moſt properly done in Song: And thereby alſo the forms of *Thankgiuing* are much the moſe eaſily learned of the common people, to be ſung of them amid their labours. This, that next followes, is a *Thankgiuing for feaſonable weather*; by means whereof we enioyng the blosſoms of the Earth, ought at all times to *praiſe* God for the ſame.

SONG.

SONG. LXXXV.

Sing this as the third Song.

LORD, shoud the *Sum*, the *Cloudes*, the *Windle*,
 The *Ayre* and *Seasons* be
 To vs so foward, and vnkinde,
 As we are falfe to Thee;
 All Fruits would quite away be burn'd,
 Or lye in VVater drown'd,
 Or blasted be, or ouerturn'd,
 Or chilled on the ground.

2

But, from our duty though we swarue,
 Thou still doft mercy shew,
 And daigne thy Creatures to preferue,
 That men might thankfull grow;
 Yea, though from day to day we finne,
 And thy displeasure gaine,
 No sooner we to cry begin,
 But pittie we obtaine.

3

The *Weather* now thou changed haft,
 That put vs late to feare,
 And when our hopes were almost past,
 Then comfort did appeare
 The heau'n the earths complaints hath heard,
 They reconciled be;
 And thou fuch weather haft prepar'd,
 As wee desir'd of Thee.

4

For which with lifted hands and eies,
 O 3

Tu

To thee we doe repay
 The due and willing Sacrifice
 Of giuing Thankes to day ;
 Be cause, such Offerings we shoud not
 To render Thee be flow ;
 Nor let that mercy be forgot
 VVhich thou art pleasd to shew.

For Plentie.

PLentie is the cure of Famine, and a blessing which, aboue all other, we labour and travell for ; yet, when we haue obtained the famine, it makes vs many times so wanton instead of being thankfull, that we forget not onely Gods Mercie in that, but abuse all his other benefites. To put vs therefore in mind of our dutie, and to expresse better a continuall thankfulness to the Almighty, this Hymne is composed.

SONG. LXXXVI.

Sing this as the third Song.

How oft, and by how many crimes,
 Thee iealous haue we made ?
 And, blessed GOD, how many times
 Haue we forgiuencesse had ?
 If we with teares to bed at night
 For our transgresions goe,
 To vs thou doft, by morning light,
 Some comfort daigne to shew.

²

This pleafant *Land*, which for our sin
 VVas lately barren made,
 Her fruitfulnesse doth new begin,

And

And we are therefore glad :
 VVe for thos Creatures thankfull be,
 VVhich thou beflowest, LORD,
 And for that *Plentie* honour Thee,
 VVhich thou doft now afford.

3
 Oh, let vs therewith in exceſſe
 Not wallow like to Swine ;
 Nor into graceleſſe wantonnesſe
 Conuerſt this Grace of thine ;
 But fo reuiue our feebleſſe powres,
 And fo refreh the poore,
 That thou maift crowne this *Land* of ours,
 VVith plenties euermore.

For Peace.

PEace is the *Nurſe* of Plentie, and the meaneſs of ſo many other bliſſings, both publicke and priuate, that God can neuer be ſufficiently prayed for it ; yet, in ſtead of glorifying him, men moft commonly abuſe it to the diſhonour of God, and their ruine. This Hymne therefore is compoſed, that it may giue occaſion to vs more often to meditate Gods mercie, and to glorifie his Name, who aboue all other Nations haue taſted the ſweetneſſe of this benefit.

SONG. LXXXVII.

Sing this as the 3. Song.

SO cauſe vs, LORD, to thinke vpon
 Thoſe bliſſings we poſſeſſe,
 That what is for our ſafety done,
 VVe truly may confeſſe :
 For vvee, vvhoſe *Fields*, in time forepaſt,

Moſt

Most bloodie VVar did flaine,
(VWhil'ft *Fire & Sword* doth others vvaft)
In safety now remaine.

2

No armed Troupes the *Ploughman* feares :
No shot our *Wals* o'returne ;
No *Temple* shakes about our Eares ;
No *Village* here doth burne ;
No *Father* heares his pretty Child
In vaine for succour cry ;
Nor *Husband* fees his *Wife* defil'd,
VWhil'ft he hafce dead doth lye.

3

Dear GOD, vouchafe to pittie thofe,
In this diftreffe that be,
They, to protect them from their Foes,
May haue a Friend of Thee :
For by thy Friendfhip we obtaine
Thefe gladfome peacefull daies,
And (fomevwhat to returne againe)
VVe thus doe fing thy prafe.

4

VVe prafe thee for that inward *Peace*
And for that outward *Ref*,
VVherewith ynto our Ioyes encrease,
This *Kingdome* thou haft bleſt :
Oh, neuer take the fame away,
But let it ſtill endure ;
And grant (oh *LORD*) it make vs may
More thankfull, not Secure.

For

For Victorie.

O Vr God is the Lord of Hoafts, and the God of Battels: Whensoeuer therefore we haue gottn the vpper hand ouer our Enemies, we ought not to glorie in our owne Strength, Politie, or Valour; but to ascribe the Glory of it to him onely, and retorne him publicke thankes for making vs victorioues over our Enemies: And this Hymne jerueth to help their Devotion who are willing to perferme that dutie.

SONG LXXXVIII.

Sing this as the 44. Song.

WE loue thee, LORD, we praise thy *Name*
 Who by thy great Almightye arme,
 Haft keps vs from the spoile and flame
 Of thofe that fought our caufleffe harme.

Thou art our *Life*, our *Triumph-Song*,
 The *Joy* and *Comfort* of our heart;
 To Thee all praiſes doe belong,
 And thou the LORD of *Armies* art.

²
 VVe muſt confeſſe, it is thy powre,
 That made vs *Masters* of the *Field*;
 Thou art our *Bulwarke*, and our *Towre*,
 Our *Rocke* of refuge, and our *Shield*.
 Thou taughtſt our hands and armeſ to fight;
 VVith vigor thou didſt gird vs round;
 Thou madſt our Foes to take their flight,
 And thou didſt beat them to the ground.

3

With fury came our armeſ Foes,

To

To blood and slaughter fiercely bent,
And perils round did vs inclofe,
By whatsoeuer way we went;
That had'nt thou our *Captaine* beene,
(To lead vs on, and off againe)
VVe on the place had dead bin feene,
Or mask'd in blood and wounds had laine.

4

This *Song* we therefore sing to Thee,
And pray, that thou for euermore
VVould'ft our Protector daigne to be,
As at this time, and heretofore;
That thy continuall fauour showne,
May caufe vs more to Thee encline,
And make it through the World be knowne
That fuch as are our Foes, are thine.

For deliuernace from a publike Sicknesse.

The Pestilence, and other publike sicknesse are those Arrows of the Almighty wherewith he punyfeth publike transgreffions: This Hymne therefore is to praife him, when he shall unflacke the Bow which was bent agaist vs; and the longer he with-holds his hand, the more constantly ought we to continue our publike thanksgivings: for when we forget to perewe in praizing God for his Mercies paſt, we ſually retiue thoſe ſins that will reue his Judgements.

SONG. LXXXIX.

Sing this as the ninth Song.

WHen thou wouldſt, LORD, afflēt a Land
Or ſcourage thy People that offend,

To

To put in practice thy Command,
Thy creatures all on Thee attend ;
And thou, to execute thy *Word*,
Haft *Famine*, *Sicknesse*, *Fire*, and *Sword*.

2

And here among vs for our sin,
A fore *Diseas* hath latelyaign'd,
VVhos fury fo vnstaïd hath bin,
It could by nothing be restrain'd ;
But ouerthrew both weake and strong,
And tooke away both old and young.

3

To Thee our cries we therefore fent,
Thy wonted pittie, LORD, to proue ;
Our wicked waires we did repente,
Thy *Visitation* to remoue ;
And thou thine *Angel* didst command,
To stay his wrath-inflicting hand.

4

For which thy loue, in thankefull wife,
Both hearts and hands to thee we raiſe,
And in the stead of former cries,
Do ſing thee now a *Song of Praife* ;
By whom the fauour yet we haue,
To ſcape the neuer-filled *Graue*.

For the KING S Day.

*The firſt Day of KING S Raigues hath beeene anciently obſerved in moſt
Kingdomes : And with vs that cuſtome is worthyly retained ; partly, for
ciuill ends ; and partly, that the people might aſſemblē together, to praife
God*

God for the benefit the Common-wealth receiueth by the Prince; to pray for his preferment alio, and to desire a bleffing vpon him and his Gouvernment: To which purpoſe this Song is composed.

SONG XC.

Sing this as the third Song.

WHEN, LORD, we call to minde thoſe things
That ſhould be fought of Thee,
Remembering that the hearts of Kings
At thy diſpoſing be;
And how of all thoſe bleſſings, which
Are outwardly poſſeſt:
To make a *Kingdome* ſafe and rich,
Good *Princes* are the beſt.

²
We thus are mou'd to ſing thy praife,
For *Him* thou daigned haſt,
And humbly beg, that all our daies
Thy care of vs may laſt.
Oh, bleſſe our *King*, and let him raigne,
In peacefull ſafety long,
The *Faiths Defender* to remaine,
And ſhield the Truth from wrong.

³
With awfull *Loue*, and louing *Dread*,
Let vs obſerue him, LORD,
And as the *Members* with their *Head*,
In Christian peace accord:
And fill him with ſuch royll care,
To cheriſh vs for this;

As

As if his heart did feele we are
Some liuing parts of his.

⁴
Let neither *Partie* Struggle from
That duty shoulde be showne,
Left each to other plagues become,
And both be ouerthrowne ;
For, o're a disobedient *Land*,
Thou doft a *Tirant* set ;
And thofe that *Tyrant-like* command,
Haue fill with *Rebels* met.

⁵
Oh, neuer let fo fad a doome
Vpon thefe *Kingdomes* fall ;
And to affure it may not come,
Our finnes forgiue vs all :
Yea ; let the *Parties* innocent
Some dammage rather share,
Then, by vncriftian discontent,
A double Curfe to beare.

⁶
Make vs (that placed are below,
Our callings to apply)
Not ouer curious be to know,
What he intends on high.
But, teach him iustly to command,
Vs rightly to obey ;
So, both shall safe together stand,
And doubts shall flic away.

⁷
When hearts of *Kings* we pry into,
Our owne we doe beguile ;

And

And what we ought our felues to doe,
We leue vndone the while :
Whereas, if each one would attend
The way he hath to liue,
An l all the reft to Thee commend,
Then all shoulde better thriue.

8

Oh, make vs, L ORD, disposed thus,
And our dread *Soueraigne* faue ;
Bleffe vs in him, and him in vs,
We both may blessings haue ;
That many yeares for him we may
This *Song* deuoutly sing,
And marke it for a happy day,
When he became our K I N G.

*Here endeth the HYMNES and SONGS
of the C H V R C H.*



To the READER.

THAT such as haue skill and are delighted with Musicke, may haue the more varietie, to stir vp the foone cloyed affections, these *Hymnes* are fitted with many new tunes; neuertheleſſe, all (but ſome few of them) may be fung to ſuch Tunes haue beene heretofore in vſe; For the benefit therefore of thoſe who haue no expe-rience in Musicke, I haue here ſet downe which Songs they be; and to what old Tunes they may be fung.

To the tune of the 1, 2, 3. and of an hundred other Psalmes may be fung; Song the 3. 21. 32. 33. 35. 38. 43. 53. 57. 58. 67. 69. 72. 78. 81. 83. 85. 86. 87. 90.

To the tune of the 51. 100. 125. Psalmes; and the X. Commandements, &c. may bee fung, Song the 5. 6. 8. 11. 12. 27. 28. 34. 42. 44. 48. 51. 52. 56. 60. 61. 64. 65. 66. 68. 70. 73. 76. 77. 80. 88.

To

To the READER.

To the tune of the 112. 127. Psalmes, and
the Lords Prayer, &c. may be fung ; Song the
7. 40. 41. 45. 49. 50. 54. 59. 62. 71. 74. 75. 79. 82.
84. 89.

To the tune of the 113 Psalme may be fung ;
Song the 9. 10. 17.

To the tune of the 25. Psalme may bee fung ;
Song the 20.

To the tune of the 124 Psalme may be fung ;
Song the 47.

F I N I S.

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The hymnes and songs of
the Church

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